THE UNITED CHURCH

FEBRUARY 15, 1957

OBSERVER

Photo Ashley and Crippen

N.E.M.'s DIRECTOR BERRY

The Mission to the Nation
by A. C. Forrest

Laurentian Village
by E. L. Homewood

Letters

Thanks for Issue

Dear Sir: Thank you for publishing the Special Reference OBSERVER, a splendid source of information.

Vegreville, Alta. W. Thornton.

Dear Sir: As President of the United Church Young People for the city of Windsor, I wish to express my congratulations to you and your staff on the Jan. 1st issue of THE UNITED CHURCH OBSERVER.

This issue is one of the best publications I have seen and am impressing upon every young person, what good reading is enclosed in THE UNITED CHURCH OBSERVER.

It is also interesting to read the number of groups of Young People and the number of members.

Jean McNaughton,
Windsor, Ont. B.C.Y.P.U. President.

Dear Sir: The Session of Hespeler United Church instructed me to congratulate you on the excellent information contained in the January 1st issue of THE OBSERVER.

Our Session members from time to time speak of THE OBSERVER stating how interesting and alive it appears. . . .

The January 1st issue from cover to cover is full of information and reminders which should be read by all our members. No doubt many of our people will keep this issue for future reference.

George Miller,
Hespeler, Ont. Clerk of Session.

"Bonanza" Issue

Dear Sir: The January 1st issue is a bonanza indeed. I have read your Observations and peeked through the pages. I am enclosing $1.00. Please send the paper to the persons whose names I enclose. I think this is the best dollar I have invested this Christmas.

Claremont, Calif. W. S. A. Crux.

In A Different Age

Dear Sir: I would like to join with the Maritime minister who lodged his protest against our national church paper discussing party politics.

You try to justify your action by referring to "the position held since the days *The Christian Guardian* kept its reporter at meetings of the Upper Canada Assembly."

While I held the highest regard for *The Christian Guardian* we are living in a different age now. . . .

It would seem you are treading on very dangerous ground when you introduce party politics into a church paper read by supporters of all political parties. Of course you claim "THE OBSERVER is naturally strictly independent." You may think so but your readers will take issue with you and write letters to THE OBSERVER; then the fat will be in the fire.

Port Hope, Ont. M. G. Johnston.

Observer

". . . It looks as if the minister didn't start the fire, either!"

Capitalism Immoral!

Dear Sir: . . . Those of us who are C.C.F. consider the capitalistic system to be basically immoral and that the Conservative party is the most unrepentant capitalist party in Canada.

I particularly protest a phrase in your editorial where you say that the C.C.F. has failed to become a national party. I maintain that has not been proven yet, and if it is to be considered as a prophecy, then it is a very poor one. . . .

I, too, think that the Church should be interested in politics. But I think a Christian Church should be social democratic or at the very least humanist and liberal. The Conservative party is one of reaction. . . .

Timmins, Ont. J. D. Elliott.

"As Gulliver Might Say"

Dear Sir: Shades of Lilliput and Brobdingnag! Leaving napkins out of it, surely there must be an official "church policy" re which end of the egg should be stamped with the United Church Crest at Conference and General Council breakfasts. It seems we are losing our perspective! . . .

Orangedale, N.S. R. S. Latimer.

The More the Better!

Dear Sir: I would just like to put in my little squawk about the proposed uniting of the women's organizations in the Church into one body. As one who has worked with both the larger groups and enjoyed it very much, I will be very sorry when they join together and there is only one slate of officers working instead of two or more. The more groups you have the better, is my idea.

Ottawa, Ont. Charles Donald.

Here's An Idea

Dear Sir: . . . The following on a board conspicuously placed near a Quaker Meeting House, has caused me to make a suggestion to the local minister and now to write you, in the hope of provoking thought and discussion across Canada, as to why many United Churches should not adopt and make use of the invitation:

"Church open for Prayer and Meditation
Strangers Welcome."

Toronto, Ont. G. C. McDonald

Windsor's Claim

Dear Sir: In your editorial on separate schools for coloured people, Chatham is described as the "terminus of the underground railway" for escaped U.S. slaves.

In Windsor, we could take you to the foot of our main street, and show you the government plaque rightly ascribing to Windsor that title. As a matter of fact there is a popular local tradition that it was over the Detroit River that Eliza crossed the ice. . . .

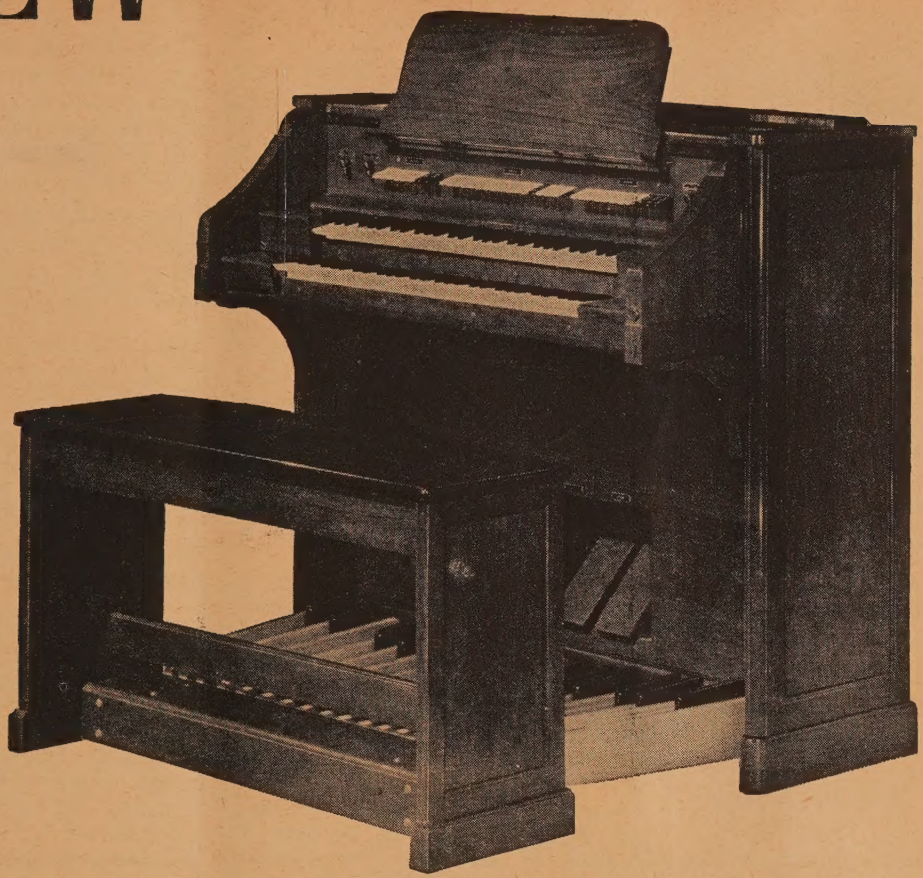
Windsor, Ont. Fraser Kent

Says Keep Salaries Low

Dear Sir: . . . "Grave Inequality" suggests a scaled salary stimulant. A further article entitled "Ministers' Salaries" in your paper dared to suggest some equality with other professions. I say let us keep our salaries low. Let's sift the mercenary from the sincere. We do not want professionals in our pulpits. . . . If we promote professionalism in our pulpits, then we will have more and more to resort to professional methods to fill positions of sacred calling. If the Church cannot light the fire then let's not resort to bribery.

Naramata, B.C. D. F. Bound

NEW from Baldwin



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Devotions · By PETER GORDON WHITE

The Giveaway

"WHAT shall we do with our lives?" L. P. Jacks answers, "Give them away!"

Make a generous gift of them to mankind. Find the thing that is worth dying for as well as worth living for. Die for it daily, not in a spectacular way, but in a silent way. Keep it, if you will, a secret between you and God. Spread your dying out over the weeks, the months, and the years. Let your life be consumed in service. Consume yourself valiantly, cheerfully, creatively, skilfully. Put all your intelligence into your self-consumption; put all your skill into it; put all your courage into it. Waste no thought on asking whether you are as happy as you have a right to be. Ask for no guarantees.

Believe me, it will be a great relief. It will be an immense liberation. You will not be miserable. Not a gleam of radiance the less shall fall on your life, but a hundred times more.

In this day of fabulous giveaways on TV and radio, how does the idea of giving away your life hit you?

In his autobiography, Dr. Joseph Fort Newton maintains that there are four things, and only four things, that a person can do with his life.

First, he can run away from it, or try to, as Jonah did.

Second, he can run along with life, hunt with the pack, think with the herd, in obedience to the phrase "Everybody's doing it, why shouldn't I?", which may be the very reason why he should not do it, if he has any standards or any character.

Third, he can take hold of life with singleness of purpose, and submitting himself to discipline, can run it to some end.

Fourth, he can give himself up utterly in self-surrender to a Cause or a Person, and let the Cause or the Person run his life.

My Neighbour

WHO, finally, is my neighbour, the companion whom I am commanded to love as myself or as I have been loved by my most loyal neighbour, the companion whose love is also promised me as mine is promised him?

He is the near one and the far one; the one beside the road I travel here and now; the one removed from me by distances in time and space, in convictions and loyalties.

He is my friend, the one who has shown compassion toward me; and my enemy, who fights against me.

He is the one in need, in whose hunger, nakedness, imprisonment and illness I see or ought to see the universal suffering servant. He is the oppressed one who has not risen in rebellion against my oppression nor rewarded me according to my deserts as individual or member of a heedlessly exploiting group. He is the compassionate one who ministers to my needs: the stranger who takes me in; the father and mother, sister and brother.

In him the image of the universal redeemer is seen as in a glass darkly. Christ is my neighbour, but the Christ in my neighbour is not Jesus; it is rather the eternal Son of God incarnate in Jesus, revealed in Jesus Christ.

—*H. Richard Niebuhr*

Bible Readings

NOBODY knows who wrote these lines, but they have long been favourites:

Read, then, but first thyself prepare
To read with zeal and mark with care;
And when thou readst what here is writ
Let thy best practice second it:
So twice each precept read should be,
First in the Book and next in thee.

Here are your Home Daily Bible Readings for the next two weeks.

Feb. 15. First the Blade.....Mark 4: 26-29
Feb. 16. A Grain of Mustard Seed....Mark 4: 30-32
Feb. 17. The Hindrance of Unbelief .....Matthew 13: 53-58

Signs of the Times. Matthew 14: 1—16: 12

Feb. 18. The Death of John.....Matt. 14: 1-12
Feb. 19. Enough and to Spare.....Matt. 14: 13-21
Feb. 20. Storm at Sea.....Matt. 14: 22-27
Feb. 21. An Official Investigation...Matt. 15: 1-9
Feb. 22. Evils Within.....Matt. 15: 10-20
Feb. 23. A Canaanite Woman.....Matt. 15: 21-28
Feb. 24. Four Thousand Fed.....Matt. 15: 29-39

The Great Confession. Matthew 16: 13—17: 27

Feb. 25. Peter's Confession.....Matt. 16: 13-20
Feb. 26. Our Cross.....Matt. 16: 21-28
Feb. 27. Transfigured.....Matt. 17: 1-8
Feb. 28. Elijah Has Come.....Matt. 17: 9-13

Prayer

O ETERNAL LIGHT, shine into our hearts. O Eternal Goodness, deliver us from all evil. Eternal Pity, have mercy upon us. Eternal Power, be thou our support. Eternal Wisdom, scatter the darkness of our ignorance.

—*Alcuin*

What Is Man?

GEORGIA HARKNESS, an outstanding contemporary theologian, says that the Christian idea of man can be stated in the form of five paradoxes, each uniting an apparent contradiction.

(1) Man is both nature and spirit.
(2) Man is both free and bound.
(3) Man is both sinner and created in the divine image.
(4) Man is both an individual and a member of society.
(5) Man is made both for this world and for another.

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Student at Indian Residential School, Norway House

IN THE NEXT ISSUE

Flight Into Norway House
By E. L. HOMEWOOD

If I Had Two Million Dollars

Observations

THAT REFERENCE ISSUE turned out to be embarrassingly successful. We ran off 206,000 to supply our regular subscribers, provide for extra orders and give us a few thousand for a cushion. But they all disappeared quickly, and orders kept piling in, even though the dead-line was passed. We decided we would have to set the press up again (and had, of course, kept the plates) so we will be running off another 20,000 or so immediately. Further orders will be filled as long as they last, at 15 cents per copy; 10 cents for copies in quantities of ten or over, cash with order. We hope it produces good results, and regret the delay in filling late orders. (Incidentally we are correcting an error and taking the St. Andrew's away from under the picture of St. Stephen's Principal. St. Stephen's was good about it; ordered extra copies despite the mistake.)

* * *

● SOME FIFTY HYMNS were submitted in response to our request for a new one to be used in the National Evangelistic Mission. Dr. E. J. Pratt, Canada's foremost poet, and Dr. Lorne Pierce, well-known Editor of The United Church Publishing House, made the selection and the winning hymn, plus one honourable mention, will be published next issue. Some good verses got rejected because they weren't singable . . . too many S's in a row for example. Some seem really more suitable for a Sunday morning service than for a rousing mission in an arena. But Dr. Berry agrees that we have some good ones, and they are all written to go with well-known tunes.

* * *

● A LITTLE VANCOUVER GIRL was hurrying her mother up for Grandview Church one morning with the comment, "If we don't get there early we won't find a seat downstairs and have to pay 7 cents and go up." Her mother explained that it was not necessary to pay 7 cents for a gallery pew, but the child insisted, and when they arrived at the church, pointed to the sign near the gallery stairs, "UPPER ROOM 7 CENTS." The notice concerning the price of the popular devotional booklet has been changed, and the minister notes more occupants in the seats up higher.

* * * *

● A YOUNG CHURCH ORGANIST we've just read about, got into trouble with his congregation a while back. The main criticism was that he was tampering with the familiar airs, playing new tunes for old familiar words and that sort of thing. In addition he irritated the good folk by going away on leave to study with a distinguished older organist and he didn't come back as soon as he was expected. When he returned he was worse than ever; introduced strange variations on Sundays. Perhaps we should have said that this was quite a while back. The young musician's name, incidentally, was Johann Sebastian Bach.

* * * *

● CHAPLAIN ALEX FILSHIE HAS TRAVELLED THE WORLD enough and speaks sufficient languages not to be troubled by a little port-of-entry problems. But he ran into difficulty recently when he was returning from a tour of duty with the Army in Germany, mostly because he had three girls along. His wife Peggy, who used to be a W.M.S. worker in Hamilton (Peggy Jewill) was no problem; neither was their little English lassie, Margaret. But they had a little Deutsch Fraulein along. Their Mary was born in Germany. Authorities had to see whether she was a fit subject for Canadian citizenship.

"We decided the simplest way was just to go through immigration and get the gravy," the Filshies said. We wondered what the gravy was, but they explained. Coming that way they got a friendly welcome from the United Church Port workers, and a free copy of THE UNITED CHURCH OBSERVER. We've heard it called a lot of things before, but never gravy.

* * * *

● THE EXPULSION FROM THE GARDEN OF EDEN received an interesting interpretation recently from a little school-boy. After discussing the Genesis account the teacher asked the children of a public school class to draw a picture showing God driving Adam and Eve out into the cruel world. One little boy did a masterly job, drawing a car with a driver up front, and a woman and man in the back seat. When he was questioned about it, the child said, that it was God driving them out in a Cadillac.

Editorial

A New (and Very Good) Record

WITH the last cheques still to come, the M. and M. has reached January 31 with a total of $5,211,752. This is a new record, and it is a record increase for any year since union. It has warmed the hearts of those in the Church responsible for raising the missionary funds, and lifted the spirits of those who administer the many departments in the expanding work of the church.

To accomplish this, many, many thousands of faithful church members have made sacrificial gifts because they are thankful for what the Church of Christ has meant to them, and wish to share its Gospel with others. Over two thousand ministers have worked faithfully for they know that the missionary spirit of their congregations is a measure of their spiritual vigour.

Perhaps most important of all is that after the budgets have been met, and the many pieces of growing work have been cared for in a reasonable way, an extra quarter million will be available for one of the greatest needs of our time, the extension of the Church in the new communities of the country. For everything over the $5 million will be used for church extension.

Missionary and Maintenance Givings for the past five years:

1951	$3,191,294
1952	$3,495,055
1953	$3,859,580
1954	$4,309,844
1955	$4,608,866

A final statement will be published by the M. and M. department next issue.

HUNGARIAN IMMIGRATION . . . PROTESTANT OR CATHOLIC?

THE OBSERVER has been asked rather frequently about the numbers of Hungarians coming to Canada who are Protestant. It seems that the great majority are Roman Catholic, and some people are worrying that the immigration department may be showing a little preference.

The Hungarian population is about one-third Protestant, largely Lutheran and Reform. Something less than 20 per cent. of those coming here are Protestant. We have been given three different explanations for this from church workers very close to the situation.

One says that the Calvinist tradition makes Hungarian Protestants slow to leave under pressure of events. Another explains that the majority of those who did emigrate were from predominantly Catholic sections of the country. And another reminds us that the Reformed Church urged its people not to go. We cannot give a clean-cut answer to this, but we think there is sufficient evidence to convince militant Protestants in this country that they may relax; there seems to be nothing sinister at Ottawa.

A very important point to be made, however, is that we are fortunate to be getting them. One of our respected advisers, familiar with the Hungarian people, suggests that it is even incorrect to speak of Hungarian relief or call them refugees. "These are the outstanding people of Europe," he writes, "culturally, physically, intellectually . . . for every dollar spent on them Canada will benefit a hundred-fold."

THOSE "RELIGIOUS" MOVIES

SENSITIVE observers have been finding that sometimes Hollywood misses on a "religious" movie. And some of its best have no such pretensions.

Martin Luther was an excellent film. *The Keys of the Kingdom* years ago, was a fine thing. *The Robe* on the extravagant side was probably as good as the book; but its so-called sequel *Demetrius and the Gladiators* was a good example of taking box-office advantage of interest in religion. *David and Bathsheba* had something to offer in addition to good entertainment; we ignored the preachers and took the critics' advice on *Samson and Delilah* and stayed away.

The latest, a real Cecil B. deMille splendorama costing about fifteen million dollars to produce, has been hailed by some as just about the best thing to come out since the New Testament. We have no doubt of the producer's sincerity; he has even handed over his profits to a foundation for good works. We admire the genius and enthusiasm of the great producer still making big plans although nearing his four-score mark. But such fine intentions cannot blind us to the short-comings of *The Ten Commandments,* or to the dangers inherent in mixing a little religion, sex, fantasy, etc., into a sure-fire commercial success.

The first two hours or so of the film are rather good; there is colour, some scholarly portrayal of early Egyptian customs, and a good imaginative story of what might have happened in the unknown years from Moses in the bulrushes to Moses coming back to lead his people out of bondage.

You would almost think that the second half had been produced by a different set of writers. A naïve literalist might approve of the hocus-pocus used to separate the waters of the Red Sea or make the lightning carve out the Hebrew characters on the tablets of stone. For us the majesty of the law goes when movie-makers contrive too hard to make it appear majestic.

Church people are naturally enthusiastic for films which combine good entertainment with some solid religion. They put considerable stock in the advice of well-known preachers or religious writers. We should be warned, however, that such testimonials ought to be read with the same critical eye as we read the advertisements. Perhaps we may be comforted by the knowledge that some of the truly "religious" films are rather ordinary productions making no such claims but seeking to tell a good story with honesty and simplicity.

OBSERVER
FEBRUARY 15, 1957

An Editorial Declaration

INTOLERANT OF INTOLERANCE

IN Canada racial intolerance is not common. There are areas of prejudice, pockets of resistance, isolated cases of liscrimination. The history of the Indian ias its hills and valleys. Our national ecord of treatment of the west-coast apanese was not good, although the iational conscience was consistently rodded by the Church. We believe our elations with the French are more marked y mutual appreciation than distrust.

It is with humility we suggest that in hese matters the nation is decent and nlightened — in heart and mind. But ecause the problem has never been close o us; because it is easy to stand back and ook at others and judge them, we have een rather smug about ourselves in this espect; and we find it hard indeed to nderstand how a Christian can possibly iscriminate against a brother on the rounds of race or colour.

But as the world grows smaller and we neet Christians from other lands, when ie radio, the T.V. screen, the movie bring lose to us the hate-twisted emotions found n many parts of our world, we begin to ealize what a big thing this has become n our generation. Sometimes it spills ght over our own borders.

We discover, amazing though it seems, iat South African Christians search the criptures for authority for their apartheid olicies, and they will argue that the black kin is the "mark of Cain." In the Southern tates they provide roped off sections in hurches of all places, for those with ifferent skin texture.

Roman Catholic Record

It comes as a shock to us that those ost like us, white Protestants of Anglo-axon or northern European stock, have ie worst record in this respect. The Latin aces, the peoples around the Mediter-anean and the Roman Catholic Church ave a much better record than people of ur own faith and tradition.

It troubles us to hear our missionaries ell that the Mohammedan has a better eputation than the Christian Church among the natives of many colonies now rising to nationhood.

It startles us to remember that the British with a rather enlightened attitude towards the political aspirations of their African colonies have been slow to accept the educated and cultured coloured man as a social equal. And the French with a much poorer record politically have by enlightened social and colour attitudes avoided the bitterness of South Africa and other parts of that great continent.

We just cannot understand how Baptists, Methodists, Presbyterians and Episcopalians of Anglo-Saxon origin in the southern States could maintain segregation all these years and defend it now. We can, on the other hand, respect many of our South American Roman Catholic neighbours for enlightened policies, for treating a man as a man regardless of his colour. South America suffers from the evils so well-known in many predominantly Roman Catholic countries, but in this matter we give credit where it is due.

Easily Conditioned

The most startling thing of all is to find how quickly our own Canadian people can become conditioned. A few weeks in Florida, a few months in Tennessee, and they will be apt to tell their friends back home, "Oh you don't understand. You've never lived there."

It's hard for Americans, seeking to assume the leadership of the world, to realize how suspect their every kind act is, when they are known throughout the world for two things: the dropping of the atomic bomb; and the segregation of their own citizens on the basis of skin-colour. And it's hard for the Christian Church and its devoted missionaries to overcome the prejudice against the Church, against Protestantism, against the west by the policies of the prejudiced and the ignorant.

This is one of the very biggest things in the world today. Africa is coming to life. Nation after nation is becoming free and independent. India is assuming the leadership of a third, great neutral block in the world. Red China, although we don't like her government, is becoming a great powerful nation, some believe with brilliant military leadership, and destined to be the spiritual or philosophical capital of the communist world. South East Asia emerges as a rich and significant part of the world.

One horrible, black and unreasonable mark on the free democratic world has been the insufferable stupidity of many of its people on the race problem. Nominal Christians still defend it for the strangest reasons. Sincere and informed Christians have too often failed to see its significance, or to rise to its challenge.

Communism has grown fat among the peoples of Africa and Asia by pointing to the bad spots in our record. Many of our people who have worn blinkers on this subject have failed to take the blinkers off as their knowledge has grown. Others of us have just failed to articulate clearly our own intolerance of race intolerance. And we have not preached often enough on the subject, "God is no respecter of persons but in every nation he that feareth him and worketh righteousness is accepted with him."

Signs of Hope

There are signs of hope among us. To wander among the visitors and see the staff of the United Nations; to sit in its General Assembly and see the representatives of many lands and races seeking to work for the welfare of all peoples is an encouraging thing. To read of the work of UNICEF, UNESCO, and the other splendid tangential agencies of the U.N. makes us realize that there is vision and action on these matters.

We listened to a dark-skinned Methodist Editor from Philadelphia say with deep sincerity, "I had never hoped to live to see in my life-time the progress my people have made in these past ten years."

Such progress makes men rejoice. But those things never should have been, and all traces of them must go from the Christian Church, and the society which professes to reverence freedom.

Expressions of race intolerance should be tolerated nowhere in our Church. ●

in profile . . . . .

BILL BERRY, THE MAN ASKED TO DIRECT THE MISSION TO THE NATION

By A. C. FORREST

WHEN Bill Berry was just under 14 he left school to take a job in a London dress business which set fashions and catered to the tastes of the titled ladies of England. There under the shadow of old St. Paul's he spent the years of his teens, sometimes more awed by the mannequins who modelled the court dress than by the countesses who eventually wore them.

From thirteen to twenty his only contact with the church was sitting on the gravestones as he ate his lunch on sunny days in St. Paul's churchyard. Then his mother died and two Methodist laymen came from the chapel his sister attended, where he and his brother had occasionally gone to Sunday School as children.

As the coffin rested in another room the sympathetic visitors asked Mr. Berry, Senior, if they might pray. He said he guessed it would be all right if they wanted to do so. But when they left, Bill and his older brother John, 22, looked at each other and agreed that their visitors had something they wished they had.

After the funeral they began to attend the chapel, and a short time later the brothers put up their hands one night when the invitation was given to "accept Jesus Christ as Saviour." They became active church-goers. And Bill began to eat his lunch in the churchyard with a demure young Sunday School teacher he had met at the chapel. In a few months the young men were licensed as lay preachers, and when they heard Dr. Mark Fenwick who had come to London to recruit missionaries for Newfoundland they volunteered. They became engaged and at age 22 and 24 they set sail.

In two years the young converts who had been brought up in a decent home, but where they had not been taught to read the scriptures or pray, were missionaries. Bill had a seven point pastoral charge scattered over three islands on th North East shore of Newfoundland. Ther the man who was destined to lead th United Church's Mission to the Nation 3 years later began to prepare himself. H opened his first algebra book at page one and taught himself mathematics. A fe years later without ever having spent day in high school he passed his matricu lation and enrolled in Mount Allison University at Sackville, N.B.

Graduate with Honours

He was graduated with honours i English, went to McGill, took an M.A and led his class in theology, winning gold medal, a B.D., and a scholarshi which enabled him to return to Englan to study at Oxford. The Berry brother returned to the girls they had left behin them seven years before, and were marrie in a double wedding in the chapel wher they had been converted.

Later, John went on a scholarship t Chicago, and is today a Professor i Sociology in Pacific University, Portland He was never ordained, but preaches as layman, nearly every Sunday. Bill serve the United Church in Lachine, Glengarry the Prairies and Winnipeg, and in 194 was appointed Associate Secretary of th Board of Evangelism and Social Service In 1954 he was chosen to direct th National Evangelistic Mission.

The man who was converted as a la because good men took the trouble to pra for and with him, undertook his new jo with enthusiasm. "Because of my ow experience," he says, "I can't understan a Christian who isn't on fire. . . . just can't understand nominal churc members."

Two years have been spent in prepara tion for the Mission to the Nation whic was officially launched last September i Windsor. During that time organizatio has been set up in every Presbytery an in many hundreds of pastoral charges. I some places the church has been very slo to respond to the idea of a great mission

. . . . . in retrospect

WHAT'S BEEN HAPPENING

The Mission in Davidson, Saskatchewan

A SENTENCE in a letter from United College, Montreal, telling of the Mission of Seventy to Brockville struck fire when it was read by students of St. Andrew's College, Saskatoon. It said: "Something which we all felt was lacking in a purely academic approach to Theology was gained through the Mission."

St. Andrew's students chose Davidson as the place, Rev. W. D. Ashwin of Climax as the preacher, and immediately began preparations for a Mission. There were Prayer cells which met daily, Bible study, evangelistic chapel services, personal meditation and commitment.

Friday, October 19th, was the day. 56 students made the trip to Davidson. After a prayer service they set out in twos to call on the people of the town. In most homes their reception was courteous and friendly. Only one man refused to listen; and one woman said, "I can stand it i you can." There was often gratitude fo something glimpsed or sensed, if no understood or accepted.

There were evening mass meetings a which Mr. Ashwin preached; the student gave personal witness, and a student choru sang. There was an after meeting eac night at which most of those who staye gave their hearts to Christ. There were 4 conversions and many others had thei burdens lifted and knew the joy o spiritual renewal.

In Davidson a new Bible study class ha been organized, a group of new convert has been meeting and planning a Missio of Witness to a neighbouring village Church membership classes have bee started. A group of young people has me with the Session for mutual witnessing an fellowship.

The students are keeping in touch wi some people in Davidson by letter. On wrote, "I am happier now than I hav

but last fall in 125 churches there were special preaching missions, and 300 more are planned for the weeks immediately ahead.

There have been big ones in Windsor, Ottawa, Kingston, Montreal, Peterborough, and other places. But "it's in the small places where the most significant work is being done," the director says.

Need Preparation

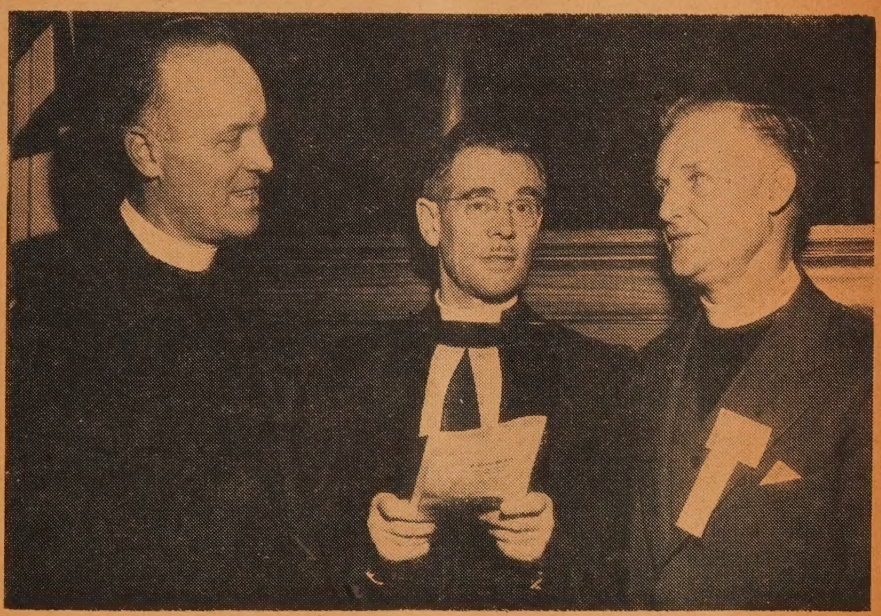
Certain things are beginning to emerge. In some churches preaching missions have failed; in others they have been very successful. Preparation, long-term planning, organization, prayer groups at work, wise publicity, produce results. Where preparation is inadequate, results are poor. In some ways the period of preparation planned for a year ago seems to be taking place this year. There have been more re-dedications than conversions; more re-commitments of Christians than commitments of non-Christians. It is possible that more preachers have been warmed up than listeners. So far the Mission to the Nation isn't quite off the ground. It appears to be a mission to the churches. This may be good; at least for a start.

The Canadian Mission is rather unique. From its beginnings the United Church has recognized the importance of keeping its evangelism and social service in one department. Too many churches have gone off on a programme of social action divorced from theology: or have retreated into revivalism and neglected the social application of the Gospel. That is why the United Church has One Board combining Evangelism and Social Service.

This basic concern is written into the programme of the Mission. It has a two-pronged attack, both personal and social. There is going to be a lot more to the Mission than preaching missions. The objectives may not be reached; but they are to convert both persons and society; it seeks to touch the moral, economic,

(Over)

Bill Berry, the Newfoundland lay preacher (left) and the Western Canada minister (right)



Dr. Berry discusses Mission to the Nation plans with the Rev. George Birtch (left), Chairman of the N.E.M. Committee, and the Rev. E. E. Long, Secretary of General Council

ever been." Another said, "It seems now I can pray without being ashamed of other people seeing me." Still another confided, "I used to cry out in my prayers for God and now I feel his presence so close I talk in whispers." . . . "I've started having my own morning devotions," wrote one convert, "and our family has begun morning prayers." A mother has written, "This house was certainly blessed that week-end."

In St. Andrew's College the effect is no less remarkable. A deep, transforming spiritual experience is spreading among the students and there is a new certainty in their preaching.—W. J. Hefferman.

Dr. Berry will attend Conferences on Christianity and the National Life—Five Oaks, March 11 and 12; Toronto, March 14 and 15; North Bay, March 19 and 20; Montreal, March 21 and 22; Moncton, March 25 and 26; St. John's, Newfoundland, April 2 and 3.

Prayer Cells in Peterboro

WHEN there is a split in a church, it is usually the result of a row of some sort, and is pretty distressing to sensitive people.

But there are new groups growing within the churches now where splits and divisions are signs of vigour and growth. We speak of the cell prayer groups which are accompanying preaching missions and other special projects of the Mission to the Nation.

In Peterborough, Ont., last fall when the Blinco Mission Committee was making preparation, cottage prayer meetings were organized throughout the city, as well as in the churches. They were quite well attended by persons who prayed not only for the success of the Mission but for the on-going work after it was over. A prayer "cell" was formed because of the demand for closer fellowship and a deep concern for the after-mission work. A few weeks later the original cell had divided and re-divided and there are now six such groups including teen-agers who meet at 7.30 p.m.; older persons at 10 in the morning; two groups at 9 and 9.30 at night; one at noon; another at 2 p.m.

The Blinco Mission was, according to Peterborough people, a great success. Attendance in the Brock Street Arena ran from 950 to 1,800, and the last three services in the New Memorial Centre attracted up to 5,000. St. Paul's Presbyterian Church, the largest in the city, was offered for the young people's mission night and was filled.

There were 206 decisions and re-dedications, but someone says: "It was really a small part of the Mission." Mr. Charles E. Allen, organist of George Street Church, was in charge of the music. He worked closely with Mr. Blinco and the missioners, and one night made his own decision. He was followed by his wife and a score or so of his own choir members, the majority of whom were making re-dedication.

(Over)

social and political life of Canada. So far it has a long way to go.

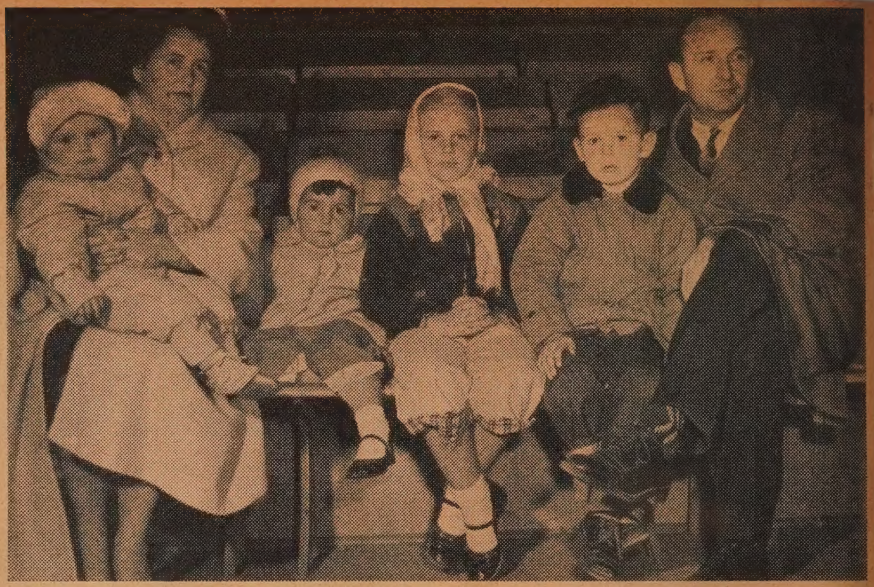
Why Not Inter-Church?

A common criticism of the Mission is that it is presumptuous for the United Church even to talk about a Mission to the Nation. Many feel it should be an effort in co-operation with other evangelical churches. It is not generally known that a vigorous attempt was made to get the other churches in on it. The Anglicans and Baptists are not organized nationally as the United Church is. Dr. Berry spent several hours meeting with the Baptists of the Ontario and Quebec Convention. While the United Church seems to be going it alone, there has been a lot of local co-operation, and no known opposition. In Montreal the Bryan Green Mission was not a United Church project. Green is an Anglican. But the United Church enthusiastically co-operated with the local committee.

Another criticism still made is that the N.E.M. is a movement from the top down. This is vigorously protested at church Headquarters. It came as a response to a well articulated plea for leadership, and after criticism that the Board of Evangelism and Social Service was more interested in Social Service than Evangelism. 350 missions were held in churches before the big Mission was launched. The post-war years have seen a world-wide revival of interest in evangelism.

The great organizational strength of the United Church is apparent in an all-out effort of this kind. Its national committee under the Rev. George Birtch of Melrose Church, Hamilton, a former missionary, can bring in representatives of every part of Canada quickly for central planning. Each of the ten conferences have an organization: every one of the 102 presbyteries has a key man heading up the Mission locally.

While some are thankful for such organization, others wonder if there isn't too much reliance on it. They ask, "What is going to happen now we are organized?"



The entire Ingram family was on hand early every night at Windsor (Ont.) arena for the Leonard Griffith Mission

Imported Evangelists

In addition to the 300 missions, most of them in small places planned for 1957, there will be many large missions. Canadian preachers will lead in most of the special campaigns, but some of the best evangelists of the British Commonwealth will be brought in. Rev. Charles S. Duthie, D.D., Scottish Evangelist, has been holding missions in the Maritimes during the winter, but he will be going to Toronto and Woodstock later. Joseph Blinco of England, co-Evangelist with Billy Graham (and some say better) has been in Brantford and Peterborough; he will also conduct mass meetings in Regina, Moose Jaw and Saskatoon. Tom Allan, of Scotland, Donald Soper and William Gowland of England, and Alan Walker of Australia will be helping.

It may be significant that most of the imports, with the exception of Rev. Ernest Campbell of York, Penn., U.S.A., who had a fine mission in Kingston, are not American.

On the other prong, the social emphasis, ten Conferences on "Christianity and the National Life" are on their way. Delegates from many areas of public life — labour, the farm, professions, education, business, politics—will be involved in discussions on how to apply the Gospel to the secular world.

A week ago Bill Berry was at such a Conference in Vancouver; he then hopped over the mountains to Calgary, and sped on across the prairies to Winnipeg, before heading back to Saskatoon. Next week he will be back in Toronto for a meeting of the National committee; then he goes to Edmonton for a preaching mission; heads back to Toronto for more meetings and office work before leaving for the Maritimes and Newfoundland, and then on to

(*Continued on page 26*)

Seventy-three persons from George Street went forward.

Mr. Allen says that he was moved by the Blinco preaching, but what impressed him most deeply was his daily contact with the man who in every way "really lives his religion."

One of the new prayer cells is comprised of 15-16 year-olds who were helped by the Mission. Like all the others in prayer cells they pledge themselves to a certain discipline which includes daily personal devotions and Bible reading, regular attendance at worship, the practice of stewardship with money, time and talents, witnessing for Christ, and sharing in the life of a Christian fellowship group.

Russell's Attendance Crusade, Man.

WHY are so many congregations adjusted to absent members, vacant pews and a languishing cause? Outwardly things were prosperous in our Russell church. The morale of the congregation was good. The church building had been renovated inside and out. The Sunday morning attendance was 55 per cent. of our resident membership as over against 30 per cent. for the churches of the continent. But I desired a greater blessing for my people.

I sent for the booklet "How to Organize and Conduct a Church Attendance Crusade" published by the Methodist Church in the U.S.A. and available from 1908 Grand Avenue, Nashville 5, Tenn. After prayerful consideration from time to time for 18 months, my Session and I became informed and enthusiastic sponsors of the plan. The Official Board appointed a steering committee which chose some of the busiest men in town to preside over committees on Publicity and Promotion, Fellowship, Friendly Visitation.

The Publicity Committee used brief appeals at Service Clubs and Lodges, and all our church organizations provided full reports in the Russell *Banner,* arranged for a trailer to appear in the local motion picture theatre, and provided the children with buttons carrying the slogan of the campaign, "God is Our Strength."

The Fellowship Committee welcomed all comers, got the Guest Book signed, arranged social evenings of film and fun.

The Visitation Committee organized 25 teams of two persons each (80 per cent. of them men) and called on 200 families on one Sunday afternoon.

The results exceeded our most optimistic hopes:

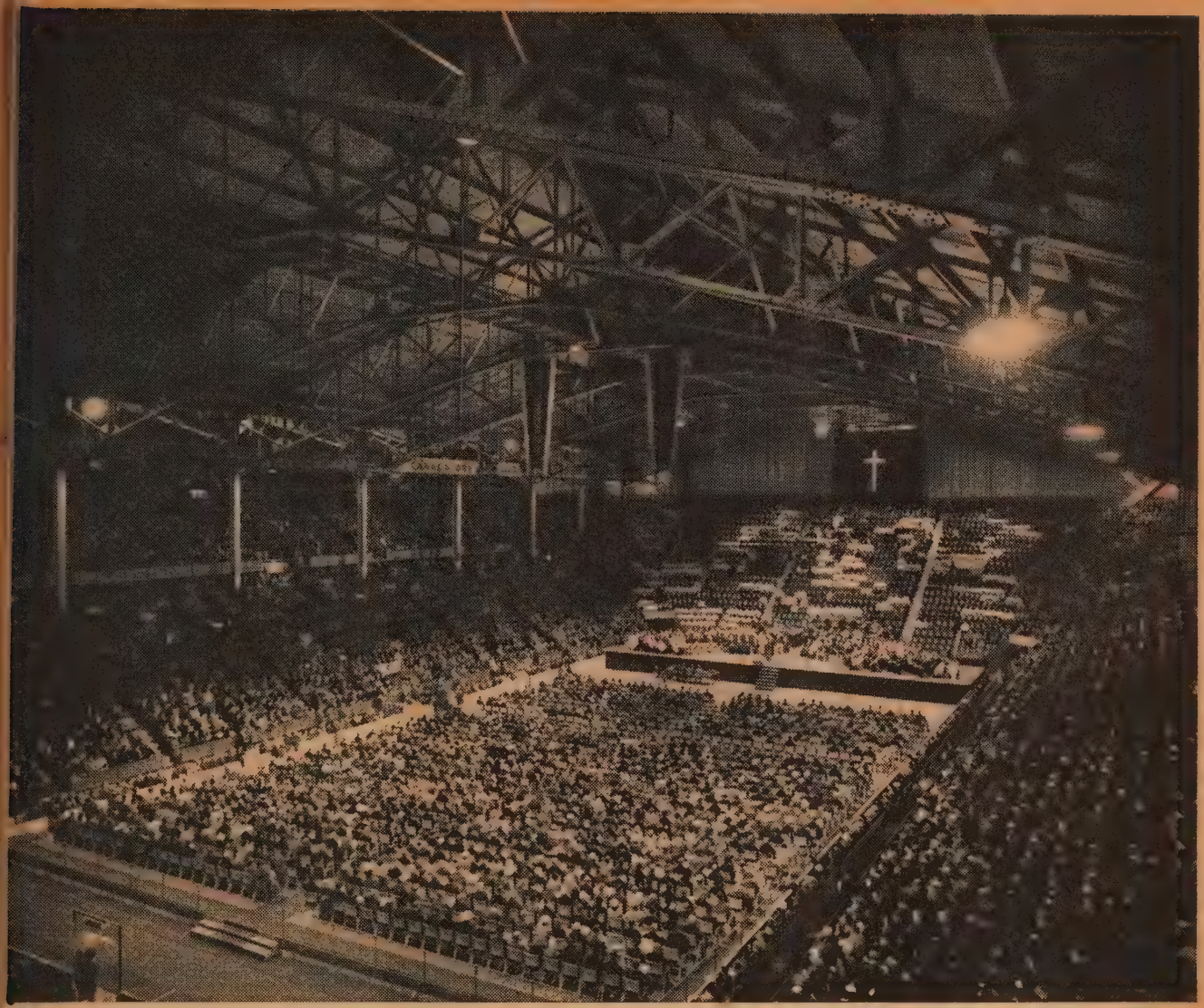
Increased attendance at worship services was one — 27 per cent. at the morning service and 93 per cent. in the evening, and this record was maintained from February to July.

Twenty-two new members joined the church on profession of faith without special exhortation.

The church and its activities took on new significance in the community.

The faith of both the faithful and the indifferent was revived.

A group was bent on opening up sports for adults on Sunday here. Our people rallied to the defense of Sunday as a day



Montreal "Star"

One of the largest Missions held was at Montreal, where 16,000 people jammed The Forum to hear Canon Bryan Green

of rest and worship and influenced the Club members to vote down the motion for Sunday sport.

Church Union removed at least one church from many Canadian towns. Since then they have doubled and trebled in population but one minister is still trying to do all the pastoral work. Our laymen at Russell made as many calls in one afternoon as I could make in a year. They enjoyed it and it increased their faith.

Our next step will be to use a personal commitment card as advised by The Mission to the Nation. It is my firm conviction that such a Church Attendance Crusade can be a powerful factor in the success of the Mission.—W. G. Zwicker.

Bryan Green in Montreal

THE Montreal *Forum,* home of *the Canadiens,* has seen many huge crowds and echoed to the cheers and jeers of the hockey fans. But on November 18th, the first night of the Bryan Green Mission, 16,000 people made the rafters ring with the triumphant music of the great hymns to the accompaniment of the Salvation Army Band and a choir of 1,200 voices sang the Hallelujah Chorus. The audience represented almost all the Protestant forces of Greater Montreal, and was not there by accident.

Preparations had been going on since May 1954. Thirteen Committees had been at work representing the Greater Montreal Council of Churches. 1,500 persons agreed to support the Mission and pray for it. Small neighbourhood prayer groups were organized. The Young People had 20 of these in their own constituency. Sixty congregations officially pledged support. The two co-missioners chosen by Canon Green, Rev. H. E. Frankham, Rector of Middleton, England, and Rev. B. R. Poole of Immanuel Baptist Church, Wilmington, Delaware, spent four days in Montreal, September 30th to October 3rd, and met all the Committees. Sixty thousand pamphlets and 110,000 single page leaflets were distributed. Display advertising in the newspapers, spot announcements on radio and T.V., and generous news coverage in the daily newspapers helped in creating an atmosphere of anticipation.

For 16 nights the Mission was held in St. James United Church and Christ Church Cathedral, connected by direct wire, so that both audiences shared in the whole service. The average choir attendance was 800 voices and they added greatly to the singing. There were about 3,000 persons present every night and it is estimated that apart from the Forum meeting already described, 15,000 different persons were touched. On the two Sundays serviees were held at 4.30 and 7.30 p.m.

The services began with a half-hour sing-song led by Mr. Frankham. Then Canon Green answered questions from young people who sat in a reserved section of the Cathedral. This period gave the Canon an opportunity to come to grips with some of the fundamental problems of today's youth. They were answered with a rich vein of humour, a spiritual interpretation of Scripture and a constant emphasis on the power of the Gospel to transform life.

After a hymn, announcements and the offering, Canon Green preached for thirty minutes in St. James. The sermon was followed by two minutes of silence in

(*Continued on page 26*)

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• *For your Alma Mater*

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The dream of Cecil Rhodes came into reality in 1925 when the cornerstone of the University of Cape Town was laid. £1,250,000 have already been spent on modern buildings.

South Africa—Cursed and Beloved

By CLAUDE de MESTRAL*

SOUTH Africa and Canada share many similar gifts and problems. We have magnificent lands with fantastic natural resources. In both countries Britain came and conquered former European settlers. The mother of the present South African Prime Minister died in a concentration camp during the Boer War. The President of a University told me he could remember his home being burned while he and his mother were interned. No wonder feelings are still raw.

In South Africa as in Quebec most of the capital and control of business is in British hands. The Boers have concentrated on politics and have furnished every Prime Minister since Union. They have won the fight to preserve their language and culture. They now far outnumber the British and are politically secure as the electoral laws make it possible for a minority of the population to control a majority in Parliament.

South Africa and the Non-European Majority

Since 1940 the Government has turned its attention to the non-Europeans. There are 9½ million of them as against 2½ million whites. Apertheid, which means separation, has become official Government policy. There are to be different states for the whites and for the non-whites. In their own areas the non-European folks are to be educated and to emerge some day as self-governing. In the white areas there will be no rights for them except to earn a living.

Apertheid is expensive. The recent Tomlinson Commission reported to the Government that even if they were prepared to spent $100,000,000 now, in ten years time 60 per cent. of the non-white people would still be living in white areas. All that they were prepared to vote was $3,500,000. It is recognized that they have embarked on a long range programme which may require generations. In the Department of Native Affairs which is responsible for all non-Europeans there are many able and devoted men who are quite convinced that they are working for the good of the non-white people. As an evidence of such, students in the Universities in the Union exceed those in West, Central and East Africa put together.

Enter the Migrants

Gold and diamond mines needed workers so they recruited them among the African tribes as far away as Nyasaland. They came without their families and live in barracks belonging to the companies. Such large numbers living as single men are not conducive to morality and the temptations of the folks back home in the tribal village are no less grave. The slow but sure disintegration of African society is thus

(*Continued on page 29*)

Mr. de Mestral, a minister of the United Church, is presently Secretary of the "Committee on Christian Literature for Africa," with headquarters in London, England.

Make it friendly . . . be evangelical . . . preach timely topics . . . Make it a teaching service . . . a fellowship hour . . . different from morning. Appeal to youth . . . to strangers . . . the lonely . . . the spiritually hungry . . . "The Observer" still asks . . .

WHAT ABOUT THAT EVENING SERVICE

PART II

The Rev. Kenneth Oates, minister of Chalmers Church, Woodstock, Ont., says:

Our "Upper Room Fellowship" began exactly a year ago and has established itself hereabouts and even exerts its influence in many parts of Oxford County. Other churches in Woodstock and area have taken up the idea and we usually have a fair sprinkling of people in from the country churches round about on Sunday nights.

The beauty of it is that the Fellowship can be successfully run irrespective of the number turning out. Basically, it is a seed-bed for the growth not only of Christian fellowship but for the ministry, Sunday School teaching staffs and the like.

The first thing in starting the Fellowship was to abandon formal evening worship, and set up the meeting in a room capable of holding about one hundred. The seats were arranged in semi-circular rows with the leader's desk in the middle. We started with a group of sixty but this has steadily increased so that on a few occasions we have had overflow meetings with about one hundred and twenty persons present. Every indication is that the Fellowship here will continue to grow in influence in the life of the Church—though I am not seeking to make it larger at all. If it does grow larger, we shall have to move into another room and alter the form of worship.

Fellowship commences at 7 p.m. At ten minutes to seven, our organist begins to play classical music on the piano. At seven p.m. I go into the Fellowship room and we start with two favourite hymns. We remain seated. Then we stand for a hymn which is followed by a prayer offered by the leader. Then comes the reading given by a different volunteer each week and can be Scripture, religious verse, prose, personal testimony and so on. After this comes the solo, duet, quartette or other special music, followed by the offering and dedication.

This is where I get my volunteers for the various parts of Fellowship for the following week. Everything is done in a purely informal way with places for laughter as well as for worship.

Then we have "You Said." This really is a ten minute question time. Anyone present can say, "You said in the sermon this morning, or I do not understand that," etc., etc. This gives me a glorious chance to get across many new points to our folk here; it keeps the preacher on his toes and prevents him from answering in the pulpit the kind of question nobody is asking.

After "You Said" we sing another hymn, then come on to the main purpose of Fellowship and that is a thorough study of St. Mark's gospel. We have been working at this for a year now and are only at chapter nine. Following twenty minutes of this I call upon one of our lay folk to lead in prayer and we close with a hymn. The whole programme lasts exactly the hour.

Rev. R. Graham Barr, First Church, St. Catharines, Ont., says:

Joint evening services are held by three United Churches—First, St. Paul St. and Welland Ave. in St. Catharines, Ontario.

We meet in each church in turn for a month on Sunday evenings and I share the preaching duties with the other ministers, Rev. G. P. Forsey and Rev. K. I. Kleator. We find the experience a very helpful one both from the point of view of fellowship between the congregations and of meeting the vexing problem of small evening attendances in our own churches. In these services there is a much better spirit than when we were on our own, and the people, choirs and ministers are happy with it. The arrangement began in the fall between First and Welland Ave., and on the first of January St. Paul joined.

(Over)

Rev. T. R. Davies, minister of Westdale Church, Hamilton, says:

For the majority of our people the pattern of church attendance has been changed from evening to morning. Overflowing morning congregations are not unusual but row after row of empty pews is the evening picture in most churches. What can be done about it?

The first answer to be suggested is—Close the church on Sunday night and be content with the fine witness that the people give in the morning. A second suggestion is to "parade" the people to the service. In order to achieve at least a "token" attendance, people of particular districts are urged to participate in a "command performance" once a month. On the remaining Sundays they are free to motor, visit, entertain or be entertained while others accept the duty of occupying a respectable number of seats at the church. There are a few venturesome ministers who arouse curiosity of the passing throngs and draw in a congregation with offers to reveal what the Archbishop said to Marilyn Monroe, or to explain why Elvis Presley is good or bad for teen-agers. Most ministers, and this writer especially, have not enough imagination and originality to discover timely topics that will keep the people coming. A few exceptional and notable clergymen have the ability to draw a hearing whenever they preach—but most of us are not among their number.

When the writer became the minister of Westdale United Church, he was challenged with the common question: What can be done about the evening service? For a few Sundays he conducted a service at 7.15 p.m. that was a repetition of the pattern of the morning service. He announced themes that were more colourful than the titles for the earlier congregation. Some of the good people commented that he was making it difficult for them to stay away. However, they did succeed in staying away in large numbers.

Why Not?

In four earlier pastorates there had been a regular mid-week Bible Class that was especially beneficial to the minister. He had learned how to interpret passages of scripture with folk who were following the lesson with their own Bibles. He had used the teaching technique with classes in Universities and Theological Colleges. Why not try this method with his new congregation? It should find some supporters since the congregation had at least seventy-five people who were engaged in the teaching profession at every level from kindergarten to University. The Session was agreeable to the plan.

A good blackboard and Bible maps were purchased. These were placed on a single easel so that the maps could be drawn down over the blackboard or rolled up to allow use of the board. A strong light was beamed at the maps and board so that the congregation had no difficulty in seeing clearly. A lectern was placed beside the blackboard immediately in front of the church pews. No other equipment was needed.

The service itself was conducted from the lectern. The choir was given a holiday from evening services but a soloist was provided to lead the congregational singing and to contribute a solo. The minister discarded the ecclesiastical regalia which he wore in the morning and conducted a very informal service from the lectern. This part was brief but worshipful. It consisted of Call to Worship, Invocation Prayer, Hymns, Scripture Lesson, Pastoral Prayer, Solo, Announcements, Offering and Hymn. It was during this second hymn that the teaching equipment was placed into position and the spotlight turned on. All of this took twenty minutes or less, leaving a teaching period of forty or fifty minutes.

Little need be said about the teaching method. Members of the congregation brought their Bibles. Extra copies were available for the few who had not provided their own. There was no question period or group participation. The passage being studied was examined and explained. Introductions to the books being studied were given somewhat in the pattern of Roy Smith's series "Know Your Bible." In the time given to teaching it was possible to cover about fifty or sixty verses.

Significant Response

The response to these teaching services was not spectacular but it was significant. The smallest attendance last spring was 150 and on one or two occasions there were more than 250. It was obvious that a need was being answered. The fact that people were carrying their Bibles to Church and taking notes during the study period was encouraging. The following excerpt from the minutes of Westdale Session will give the opinion of some who have attended the services. Copy of Minute from Session Meeting, Monday, November 5, 1956:

"Dr. Davies asked for comments on the Teaching Services that he has been holding on Sunday evenings. There was general agreement that there was a genuine and deeply felt need for a teaching ministry and that there was real virtue in variety in public worship. The informality of these evening services was an appealing feature.

"The consensus was that the Teaching Services were successfully meeting a need and that our minister should be heartily commended for what he has done and should be strongly encouraged to continue the experiment."

The Rev. Aubrey R. Jones, Centenary Church, Hamilton, says:

The purpose of an Evening Service always has been vastly different to that which we strive to accomplish at Morning Worship. The tragedy is that a difference so fundamental is rarely recognized. Our custom, therefore, has been to make both services basically similar in their nature and emphasis. We never stopped to analyze why the majority were returning at night. We failed to see that they were satisfying needs secondary to those which brought them in the morning. They were coming for entertainment, education, fellowship, and a variety of other reasons. They were not coming primarily to worship. Why should they? How could they? If Morning Worship is all that it ought to be, the result is a spiritual experience so strenuous and satisfying that its sudden repetition is neither required nor desired.

Today, these secondary needs are being met increasingly through the modern media of communication and transportation. It's necessary no longer even for a young fellow to walk his girl home from service in order to see her on Sunday night. The automatic result is churches that are empty save for a few old timers for whom the evening service has become a ritual; a faithful handful who are reluctantly fulfilling a sense of duty; and the odd person who is unable to worship in the morning. Yet still we carry on in the same old way, endeavouring to satisfy our frustration by such nonsense as saying, "Well at least our people know there is a service." Our justification seems to be the weird idea that there is some heavenly or earthly benefit in knowing what church one is staying away from.

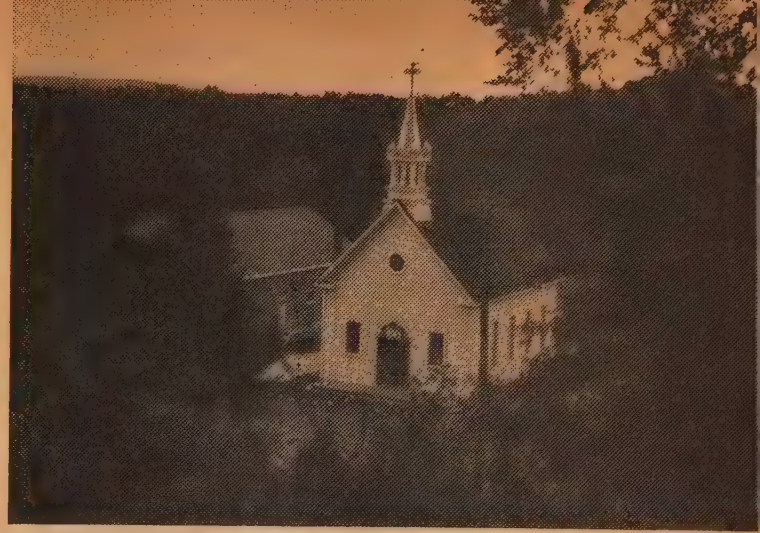
Should It Go?

Does this mean that the Evening Service should go? My answer is decidedly yes, in its present form, in all situations where attendance indicates that it is fulfilling no useful function for either God or man. I believe that it is high time we redeemed this available period by using it to fulfil, as our situations

(*Continued on page* 18)

LAURENTIAN VILLAGE

. . . where practically everyone speaks French and English, and attends St. Paul's United Church



Observer

Picturesque setting for Eglise Unie Saint-Paul de Namur

ASK anyone in the little French-Canadian village of Namur, 100 miles northwest of Montreal, what church he attends and he'll tell you, Protestant. The answer is never United or Eglise Unie Saint-Paul de Namur, even though St. Paul's United is the only church in the village of 300 bilingual inhabitants.

It has been that way for 80 years, and well-to-do people in the community are working to keep it that way. Two or three families pooled resources a couple of summers ago to buy a choice tract of land after it was learned that plans were being made to build a Roman Catholic Church on the site.

It all started soon after the arrival of Roman Catholic immigrants from France and Belgium in 1870. Comfortably settled in the peaceful Laurentian hills, they wanted a place to worship. But church officials decided that St. Emile, three miles farther north, could provide better support and built a church there. A warm welcome awaited the Rev. M. Mousseau, Presbyterian missionary who came along about that time, for the settlers at Namur were dissatisfied with the treatment they had received from the church and were ready for a change.

The Favier family, whose descendents still operate a sawmill in the village, opened their home to the missionary and the church was soon under way. Mr. Mousseau bought 100 acres of land along the Petit Rouge River, set aside ten for a church and cemetery, and started to build. Today Namur has an attractive white frame church, large hall, a cemetery, manse and school home.

Around this cluster of buildings revolves the life of the community. The church bell summons the volunteer fire department in an emergency and provides guidance for people lost in the dense bush country surrounding the village. Before television made its local debut a couple of years ago movies were shown in the church hall. Now provisions have been made for teaching manual training there, a kitchen has been built and nickelodian installed. Social events attract people from all around the community.

Church services, meetings and Sunday School are conducted in French, with the exception of one English service each month. And therein lies the strength of the church. "We survive and grow because we are French," says the Rev. Hervé Fines, who emigrated from France five years ago. "French is spoken in the homes, in the stores and in the churches in Roman Catholic communities. People can join our church and retain their language."

But the use of French in the church presents some problems. Hymn books have to be imported, and Mr. Fines must prepare all Sunday School lessons, teachers' helps and papers. "I spend almost as much time on that as I do on any other phase of my ministry," he says.

The fact that the Protestant school must be conducted entirely in English is somewhat of a handicap. Some of the children hear only French until they start school, then their first few years are occupied mainly with learning the new language. Hence many of them are still in low grades at 14 or 15 and leave school early to find jobs and help support the rest of the family.

Observer

Rev. Hervé Fines (right) chats with one of the church's pioneer members, Emil Favier

Family ties are strong in the community and in the church. Organist Aline Favier's father, Emil, owns the lumber mill, and her grandfather was the church's first convert. Her mother was a Charron, daughter of another of the church's pioneer families and operators of the first general store. Theodore Godin, the village barber, has tolled the church bell for 21 of his 33 years, and an uncle had that duty before him.

There is an abundance of markers in the well-kept cemetery bearing the names of Godin and Besson. When the senior member of the Godin family was buried last summer 16 of his 18 children were on hand for the funeral and there were so many other relatives present that police had to direct traffic. Families of that size are not a rarity in Namur but they are considered small compared to the Roman Catholic families of 22 to 29 children in nearby St. Emile.

It's a real numerical gain when the church gets a new family. But that's only half of it in Namur, for a family of converts there means grandparents, uncles and cousins, too. It's a long, slow process, but gains are being made. In the last two years, 22 new members have been enrolled on profession of faith. A successful revival mission, the first in 40 years, was held last year.

The summer months are the busiest for the church, as they are for all Namur, which is understandable when one considers the beauty of the Laurentians. The area is a mecca for traffic-weary city dwellers, and many of the French-speaking tourists from Montreal and other centres

(*Continued on page 27*)

Rev. A. R. Laing

Mrs. J. Shilton

Roman Collar

Rev. K. J. Beaton

• Springs of God

Suddenly . . . a Valley

By ALFRED R. LAING

ANOTHER preaching mission lay before me as the plane carried me high over the Rockies back to the great mid-west. The drive from the Airport across Alberta by bus, and then in a somewhat vintage car, seemed almost an impertinence after lounging in a Super Constellation. Evening was upon us as we reached our destination, and amidst the slightly undulating countryside suddenly — there was a lovely little valley. Here a small mid-western town was clinging almost precariously to the hillside. To the passing traveller on the highway it was perhaps rather dull and unromantic, but it was none-the-less home to those who lived there, and the whole world to the children playing in the school lot.

There was to be a Mission in that town. Could God speak and refresh this community with a stream of new Life in their little valley? For a week and more we were to be good companions in the pilgrim way, journeying for a time together towards the Kingdom, and parting again. The Psalmist wrote "He sendeth the springs into the valley, which run among the hills," but the trouble is we don't realize the streams of refreshment are there. How we prayed that these folk would find new springs of God to bring gladness where there was sorrow, and peace of mind to hearts of unrest.

The people of that valley, all unknown to me a few hours before, were quickly to become very close to me, and somehow I was to share in their fears and doubts, their hopes and dreams. Like many another community they hesitated about coming as the Mission meetings commenced for it was so unreal to them, and they feared this sort of thing wasn't for them. Then suddenly it was as if God was speaking personally to them, and they came. They came — young and old, rich and poor, farmer and shopkeeper—until the Church was crowded, and the springs of God were flowing freely in the valley. The new Life of Christ was coming to them from the Word, and their own minister was right in there sharing it. Together they thanked God it was really happening in their own Church. Meeting followed meeting until it was all over, but the new streams of God were flowing now, and new hope was in the hearts of His people there.

I knew as I prepared to leave that the people of that community would always be part of me, for a little bit of you seems to die each time a Mission is over and you share your life with that place always. I left the valley among those rolling western lands, as the first snows of winter drifted in across the fields, and turned again home. The people were happy with a sort of quiet pride that something real for God had happened in their very own Church, and they were part of a stream of spiritual life beginning to flow in Canada. No Billy Graham had been among them, yet their Mission had become a memorable milestone in their Church's story. God had let fresh springs of Life come into their valley because they had been ready to receive it, and a faithful minister had prepared the ground. The valley was greener for Christ had walked with us in the way, and without Him nothing would have been possible. He it was who had called yet another bit of Canada to Himself, and had found new disciples there.

• The Christian in Politics

Prudence in the Parsonage

By JEAN SHILTON

THE day after the municipal election in Toronto the morning news announced that Mrs. Jean Newman had made history by being the first woman ever elected to the Toronto Board of Control. Not only that, she topped the polls.

I set down my coffee cup and beamed. "Well, good for her!"

"Why do you say that?" challenged my husband. "Just because she's a woman?"

"Not 'just because'," I replied warily. Sharp thinkers can trap me into defending ridiculous statements, so I have learned to take my stand carefully. "But she did have a lot against her. She had to run against four sitting controllers, and lots of people don't like women in politics and . . ."

"You're fighting the old battle of the sexes," said my husband disparagingly.

"I am not!" I replied loftily, as if that battle were too trivial even to recognize. "She's a GOOD woman. She belongs to the W.C.T.U. and the United Church. She'll be a good controller."

"Better than any of the others would have been?"

"I don't know anything about the others."

"There!" triumphed my husband — but before he had time to add, "I told you so," the telephone rang.

The telephone ended our discussion of the subject, but I kept on thinking about it as I cleared the breakfast table and piled the dishes beside the sink. I don't really mind washing dishes, but it's nice to think that I might do something difficult and important if I chose to leave the kitchen. Mrs. Newman's triumph was a vicarious triumph for all day-dreaming housewives, so, in a way, I did rejoice in her victory because she is a woman.

I like her qualifications too, though, and the fact that she is a Christian in politics is ultimately more significant than that she is a woman in politics. Christian politicians are in an extremely difficult position. They are forced to make decisions when right and wrong are inextricably tangled together, and they must accept responsibility for those decisions. Too many of us are satisfied to fulfil our civic obligations by joining non-political groups which pressure governments to take certain actions. The Home and School Club urges the Board of Education to build a new school. Farm groups and manufacturing associations, women's clubs and church councils all urge reforms upon the government. Only those right in the political arena have to take the responsibility for these actions. Power without responsibility is almost dishonest and certainly dangerous.

It is pretty important that more Christian men and women get right into the political fray and hammer out policies for which they are responsible; and it is pretty important that the rest of us uphold them with our good will and our prayers. Who of us would willingly shoulder Lester Pearson's burden of responsibility these days? For that matter, who of us would even trade places with Mrs. Newman? Washing dishes may be tedious, but it's easy on the nerves. Let us applaud the heroes who aren't afraid to risk a nervous breakdown or a coronary, or even unpopularity.

• Awake Thou . . . ! • No Stepladder Approach

"Refusing to Look"

By ROMAN COLLAR

THE above is the title of a chapter of a book by Allan Knight Chalmers—a great-nephew of the famous Thomas Chalmers. He quotes the Cambridge philosopher Oman: "Without shallowness a man may avert his eyes from earth's sin and misery," and himself adds: "So long as there is night we must share it." He remembers, too, Bishop Gore's keen observation: "Love is the capacity to read statistics with compassion."

We make one or two observations. There are thin-thinking Biblicists who refuse to study the Word of God profoundly, who, for that reason, are persistently harping about "Heretics" and "Modernists." (I wish, for example, that those who are constantly slinging such terms around as Modernist and Fundamentalist would stick to Biblical words. Both terms are for the purpose of wounding not healing.)

There are those who refuse to bring all life, all phases of human activity, Governmental, educational, social, industrial, economic, etc., under the rays of the Cross What a violent shock would result were it done! The Word is still sharper than any two-edged sword. It would uncover the agony of God over a world gone berserk. It would take the gross from the pure, and finally set the feet of the world upon a Rock, even as it did an ancient individual from the miry clay of sin and self.

A few years ago I was asked to address a splendidly representative meeting, largely of laymen. The University, the Law Society, Medical and Ministerial Societies, Management and Labour Groups, Social Clubs, and so on, had their deputies. These gathered to discuss how laymen might help best serve God and delinquent youth. After building up my theme, and pointing out parental responsibility, I challenged these men to take a keener interest in the lads on the streets, our Sunday Schools, and youth activities. We pointed out that the audience was for the most part composed of University men who had had experience in public speaking and teaching; others in manufacturing, in industry, in finance, in labour relations, and so on, and yet abysmally few were giving leadership to our young! Why, we asked, should they not render this essential service? What a strength it would add to our local church staffs—staffs so often not trained or half-trained—who are doing one of the world's most important jobs. It is a constant wonder and pride that they do so well.

May we say now that it is not enough to offer through Clubs, etc., to take care of boys and girls in trouble. It is still true that prevention is better than cure. The well-equipped morally, educationally, and otherwise, if they stand aside in this never-ceasing struggle, ought to have dead weights upon their consciences.

These, then, are areas where we are either slow or refuse to look. There are others. The general thought is—"we are involved in the whole world"; the whole world's mess, shame, error, injustice, and want. Yet many "see no evil." It seems that the ancient cry ought to be heard in the land: AWAKE, THOU THAT SLEEPETH. . .

And that is but the beginning! Sleeves are to be rolled up; service has to begin. You are "awake"! Now for the "highways and the byways"; now the determined search for the lost sheep; now the happy shout as we, led by Christ, bring them in from the fields of sin and shame.

That's the real job of layman and parson! What about it?

The New Look in Missions

By KENNETH J. BEATON

THE whole world is in movement or flux today. It is a movement of ideas covering every phase of human life and destiny. It is a movement of masses in a sense which has never been true before. There is no dead space, no vacuum, no insulation anywhere, not even in Tibet. The masses of the world are moving.

The world outreach of the Christian Church is profoundly affected. What's new in Missions? The answer is, nearly everything.

Motives are changing. The old appeals to self-interest fall on deaf ears. In the heyday of the Laymen's Missionary Movement it ran like this: "The Churches of the United States spent $150,000 on missions to Hawaii but the Hawaiians bought enough American plows in one year to refund the amount." There are echoes of this in "Put your money into Church Extension. These new churches in the suburbs will soon reach self-support and give to missions besides."

The fear motive is no longer compelling. "Unless we Christianize them, they will paganize us" doesn't move men in a shrinking, closely-knit world like ours. We know too much about each other now. Pity is no longer enough. In the 1920s how often we heard "I feel sorry for the people in the non-Christian world in their physical, intellectual and spiritual need and want to help them." Standing on a step-ladder of cultural and spiritual achievement and handing something down evokes no response now except distrust or dislike.

The duty motive, based on the great commission "Go ye . . ." has been a powerful incentive. I once read a pamphlet in which 23 new and returning missionaries stated, "Why." Seventeen of them listed the Great Commission among their motives. It is questioned now as to whether any external command, even if it be that of God himself, is adequate to motivate a whole life of service. The impelling force of the modern missionary enterprise is an experience of Christ that will not be denied expression. Of course Peter and John had it long ago when they said, "We cannot but speak the things which we have seen and heard." Closely allied to this is the conviction that if you want to share New Testament Christianity in action, you must seek it in the fellowship of the vital, transforming experiences of the so-called Younger Churches.

The atmosphere overseas is changing. A resurgent nationalism, often unreasonable and violent, whether complicated with Communism or not, rises in a great crescendo of feeling in Asia and Africa. When you walk down an Oriental street as I have done and the people who used to greet you with smiles, pelt you with mud and stones, spit at you and shout, "Down with the running dog of Imperialism," you understand this rising tide of misunderstanding and hatred. It may be and often is misguided, but it is a factor to be reckoned with wherever missionaries work. Missionaries have sometimes equated western civilization with Christianity. Once I went through a series of meetings in Shanghai and the burden of the evangelist's appeal every night was "See what

(*Continued on page* 27)

EVENING SERVICES

(*Continued from page* 14)

permit, those tasks of the Church which we cannot accomplish in the Morning Service.

It is our task to proclaim the Gospel to those who are on the fringe and beyond. This cannot be done in the morning because they are not represented and that which would attract them cannot be inserted. It is also our task to apply the Good News to personal and social problems. This can be done in the morning without weakening the service, but only up to a point. The job can be only handled fully and effectively in an informal atmosphere. Again it is our task to wage open warfare against the forces of evil whenever and however they manifest themselves. The Morning Service, however, cannot be made a battle ground without undermining its primary function.

The fulfilment of these latter responsibilities, including the type of detailed instruction of which so many of our people are in need, should become the real purpose of the Sunday evening effort. However, there can be no neat rules. Such fulfilment must be applied to the individual situation and the needs of its available congregation.

It would be utter madness for me as a minister of a large church at the city's crossroads, easy of access, and with ample off-street parking, to institute the type of evening service Dr. T. R. Davies of Hamilton's **Westdale**, is effectively conducting. He has the church and the ability that make possible a valuable and concentrated teaching ministry. It would be equally foolish for me in a city without a large floating or semi-permanent population to expect that in my situation Dr. Andrew Lawson's approach would be effective. It would also be both ridiculous and wrong for me to be satisfied with providing a service for the benefit of those members of Centenary's great, scattered congregation who are unable to attend in the morning. I am persuaded, with the facilities at my disposal and with the unchurched of a great city all within my target area, that I would be criminally negligent if I did not take deliberate aim at them.

"Centenary Sunday Evening"

And, what then is "Centenary Sunday Evening"? It is the practical expression of the realization that in our situation we must be all things to all men. Some who come have not worshipped in the morning, and some for many, many Sunday mornings. There is therefore a real place for an intense, dignified worship service. Including a seven minute meditation, it lasts for half an hour and is usually conducted by my pastoral associate. It is characterized by the best hymns and music and is intended to be an offering of only the finest unto God Himself.

It is followed by a brief, peppy, gospel hymn-sing, expertly led, and accompanied by both organ and grand piano. The music is inferior to Bach and one does not need to be a Barth to know the theology is inadequate. I agree that there is no place for that which is inferior, and subjectively sentimental in a service of worship. There must, however, be some place for what scornfully we call the "swing religion." Its popularity reflects a deep need in many lives, and I know from experience that it speaks to a multitude of hearts in a manner few preachers can attain. We use it to accomplish its own purpose.

My associate leaves the pulpit when the song leader takes over, and the choir files out on the closing number of the "Sing-spiration." There are some evenings when they are immediately replaced by an industrial, school, or male chorus. There are other evenings when some well-known concert artist or small musical group then take a place on the platform. The members are not gowned and appear just as they would before TV cameras. For ten minutes they provide a ministry of music that is light, popular, and at the same time inspirational. It is their function both to attract many who would not otherwise have come to church and at the same time to prepare the way for the evening message.

A Definite Challenge

I make my first obvious appearance to introduce the special choir or artist and immediately follow their contribution with a topical sermon lecture. It may be one of a series dealing with personal problems; social and moral issues; or matters pertaining to the Faith. "Youth In Crisis," "What's The Difference?" (based on the booklet) and "How To Stay Married" are the three series this year. It may be a single lecture based on a specific and timely issue as were the two mentioned above.

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Churches

National Defence Photo

There's a new chapel on the Pine Tree Line radar station in northern Quebec. Under the mosque-like domes, the little log building overlooking the lake stands out in sharp contrast. Built entirely by volunteer labour of the airmen, airwomen and civilians on the base, the only contribution from outside are the pews. It serves a congregation of Roman Catholics as well as Protestants. Flight Lieutenant Ezekiel Martin, a native of Newfoundland, graduate of Mount Allison University and St. Andrew's Theological College, Saskatoon, is the Protestant chaplain.

Central Church, Stratford, Ont., Rev. U. Laite, D.D., minister, at a recent service of recognition paid tribute to former members of the choir who had served the church faithfully and well in that capacity: Mr. Howard Barker (64), Mrs. A. E. Webb (43), Mrs. Harold Wreford (40) Mr. Harold T. Wreford (40), Miss Rose Sylvester (38), Miss Josephine Carr (36), Mr. Herbert Morton (20), a total of 281 years.

Highfield Church on the Winsloe Charge, four miles from Charlottetown, Rev. E. A. Betts, Ph.D., minister, was reopened after being moved. Additions were made, new equipment and furniture installed. The community won first place in Improvement Contest and presented the money to the church for the improvements.

Olinda, Ont., Church recently dedicated a Hammond Electric Organ, the gift of Mrs. J. M. Latam in memory of her husband, J. M. Latam.

Whatever the subject matter it concludes with a definite challenge to a personal decision for Jesus Christ, the only Saviour, and the only power adequate unto all the devils that beset mankind.

I wear a business suit because the thing I am selling is as practical and down to earth as the everyday world in which my audience live and work and have their being. My medium is the informal lecture platform and not the formal pulpit, and a lapel-microphone enables me to use our facilities as such. My lecture is timed for half an hour, which means that with the offering, closing hymn and benediction the proceedings have so far involved some ninety minutes.

Centenary Sunday Evening up to this point is carefully planned and produced. There is nothing haphazard or accidental about it. It is important, however, that if we are asking modern folk to return their Sunday evening to the Church, we must provide for those who are prepared to do exactly that.

No Rigid Programme

We accomplish this at Centenary as far as the young people are concerned by means of a very informal and secular "Sunday Night Club." I do not hesitate, in the endeavour to attract youth into the fellowship of the Church, to use the type of thing that would in any case claim their Sunday evening attention. This activity does not take the place of our Christ-centred Youth Programme. It supplements and reinforces it. Evenings in which choral groups are being featured, the older section of the congregation remains in the auditorium for a Concert Hour. When this is not the case, they assemble in the Club Room for a cultural programme or forum and refreshments.

The basic requisite of such a programme is a centrally located church with an auditorium capable of accommodating a congregation large enough to provide the necessary financial return. A crowd, in other words, brings a crowd in more ways than one. The necessary advertising, honoraria for guest artists, and professional direction for a drama group and four choirs make this type of answer to the Sunday evening problem an expensive and specialized one. Yet there can be no compromise on this score. If the church is to make an appeal to the world at large it can only do so by matching in the quality of its effort the things that also are appealing. There is no room for short-cuts and half-baked measures. This is a job for only some churches, just as there are specialized Sunday evening possibilities for others. I am convinced that if we all analyze the needs and the opportunities available to us, and apply ourselves diligently to the fulfilment of the demands of our individual situation we can redeem Sunday night and, in so doing, make an invaluable contribution to Christ's Kingdom. ●

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People

In January, Staffs of the **Board of Christian Education** and the **Department of Sunday School Publications** met for two full weeks of meetings of the Workshop in connection with the new curriculum.

Rev. John R. Leng, D.D., Associate Secretary Board of Home Missions, in late February and early March will meet with Home Mission Committees of the Hamilton, London, and Bay of Quinte Conferences.

For his work as a medical missionary in Angola, Africa, Mount Allison University conferred on Dr. William Sidney Gilchrist the honorary degree of Doctor of Laws at a special convocation and vesper service in Sackville. President W. T. Ross Flemington is seen placing the hood over Dr. Gilchrist's shoulders. Rev. William Fraser Munro, D.D., President of the Maritime Conference, presented him for the degree.

Impressed by the work being done in pulmonary tuberculosis by Dr. Ernest B. Struthers, United Church missionary doctor in Korea, Mr. and Mrs. John Hay Whitney have made a gift of $15,000 for the project. A cheque for $5,000, the first instalment, was made to Dr. Struthers (right) by Mr. Walter Dowling, American Ambassador to Korea (left) on behalf of Mr. Whitney, newly-appointed American Ambassador to the Court of St. James. Dr. Kim-Ki-Lo, in charge of clinical work on the project, looks on. The project begun in 1954 with seven patients the first month, increased until in December, 1956, at the clinic in Severance Hospital one hundred patients were handled every day. Three other clinics in Seoul and nine in other parts of Korea are under Dr. Struthers' supervision.

Commissioner W. Wycliffe Booth, grandson of the founder of the Salvation Army, will be the guest speaker at the Annual Mass Rally of the Upper Canada Bible Society to be held in the Bramwell Booth Temple, 20 Albert St., Toronto, Monday, February 25th, at 3.00 p.m.

Rev. M. C. Macdonald, D.D., Secretary of the Board of Home Missions, has been in Western Canada visiting Vancouver, Calgary and Regina, meeting with Conference Home Mission Committees.

Rev. G. B. Mathers, newly appointed Assistant Secretary of the Board of Evangelism and Social Service, will be installed into office at a public service in Knox-Metropolitan Church, Regina, during the conference on "The Church and the Liquor Problem." Rev. E. A. King, President of the Saskatchewan Conference, will preside.

Rev. Gordon Maxwell, Trinity United Church, Peterborough, Ont., will broadcast over the Dominion network of the C.B.C., February 24th, 4.30 - 5.00 p.m., E.S.T.

Rev. Theodore L. Tucker, United Church missionary to Angola for two terms, son of Rev. J. T. Tucker and Mrs. Tucker, Lisbon, Portugal, has been appointed Executive Secretary of the Africa Committee, Division of Foreign Missions, National Council of the Churches of Christ in the United States of America with headquarters in New York.

Rev. Elton Davidge, Field Secretary of Christian Education in the Maritime Provinces, is making a brief field trip to Bermuda. It is about twenty years since such a visit has been made to this part of the Maritime Conference.

Rev. Keith Woollard, Director of Radio and Television, went to Newfoundland in January to lay plans for a Work Shop to take place in the fall. He consulted with churches and radio and television stations, and carried out preaching engagements.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

"OH, how lovely!" We held out our hands for the copy of "Songs of Praise for Schools," a Book of Worship for Elementary Grades (Toronto: Ryerson Press) $2.00. The book, bound in sturdy stuff of buff and scarlet and white, is most attractive. It contains Prayers and Services; and familiar and beautiful hymns; with reproductions in colour of several world-renowned religious paintings. Any child would like it. This book has been prepared by direction of the Protestant School Board of Greater Montreal and is issued in three editions for different age groups. Dr. K. J. Cousland, Principal of Emmanuel College, Toronto, will review it for us in an early issue. . . . With Lent almost upon us, we asked Dr. A. J. Wilson to review the Harper Lenten book, *The Saving Person,* by Angus Dun, Protestant Episcopal Bishop of Washington. (Toronto: The Musson Book Co.) $2.00. The review appears below. . . . The United Church Lenten Booklet prepared this year by Dr. W. Fraser Munro, Editor of *The United Churchman,* is entitled *Christ and You.* He says he wrote "for the man in the pew, the Christian disciple who needs instruction in the meaning of Christian discipleship." Published by the Lenten Committee under the authority of the Boards of Christian Education and Evangelism and Social Service it may be procured from either of these Boards or The Publishing House at 20 cents a copy; 6 for $1.00.

The Saving Person

By Angus Dun. (Toronto: The Musson Book Co., Ltd.) $2.00.

Reviewed by A. J. Wilson.

The Harper Lenten book of 127 pages is designed for ministers, but the language is devoid of theological terms, and easily read by laymen. The simplicity of style is disarming, for the writer deals with ultimate questions of life and death. Two ways have been advanced to answer these questions; renouncing the world and finding satisfaction in it. Christ offers a third way. He is the saving person holding together the here and the beyond. He is the great reconciler. The love in Christ . . . is the reality which redeems the darkness and cruelty of the whole human tragedy. "God was in Christ reconciling the world unto Himself." The writer declares as vain imaginings the attempt of men to project their present life beyond death. Eternal life is life with God in Christ. The early disciples after the death of Jesus had a new meaning of the life of Christ. "In ways that outran all their powers of telling and baffled their understanding His living presence and power were manifested to them. The meaning of His life broke in upon them as it had never done in the days of His bodily presence. They were assured that the life which triumphs over death is His life and that by sharing in His life, they could share in His victory." This is a constructive little book. It answers many questions that perplex modern man and, of course, it raises some others.

The Greatest Life

By Frank C. Laubach. (Westwood, N.J.: Fleming H. Revell Company.) $2.50.

Reviewed by E. M. Cook

Every inducement is offered today to read the Bible and it is difficult to see what more can be done to make it both interesting and understandable. The author of this book has taken Goodspeed's translation of the New Testament and a Harmony of the Gospels, then changed them from the third person to the first person so that Jesus Tells His Story. The result brings freshness, added delight and, here and there, striking new light on the Gospel story. The name of the author is guarantee of careful work and a reverent spirit. I can imagine a multitude of people, including Christian workers and teachers, that would be benefitted and blessed by using this book.

A Living Faith for Today

By Ernest Gordon. (Toronto: Longmans, Green & Co.) $4.25.

Reviewed by A. J. Wilson.

Two years in the Royal Air Force; infantry Captain with two years active service on half a dozen fronts; three years in a Japanese prisoner-of-war camp, have enabled the author, Rev. Ernest Gordon, to produce a book of sermons of great depth and urgency. The author, now Dean of the Chapel at Princeton University, seeks in these sermons to give guidance to men and women in a confused age, and does so with clarity, direction and simplicity.

A Rebel at Heart

By Canon Guy Rogers. The autobiography of a Nonconforming Churchman. (Toronto: Longmans, Green & Co.) $3.25.

Reviewed by H. D. Ranns.

To read the story of his life's activities and work in the Anglican Church in England (and beyond) by Canon Guy Rogers is a refreshing experience for one in the ministry of any church. This is the tale of eighty years of life, most of it in the pastorate in England. It is a worthy record of a very useful and notable career in the priesthood of the Anglican Church. It is a well written book, with interludes of wit and humour.

It tells the tale of the author's early life in Ireland, of his Trinity College, Dublin, experience, and of his crossing to England for the work of the Anglican Church there, with his experiences in London, in St. John's, Reading; West Ham rectory life and his life at St. Martin's Church, the Parish Church of Birmingham, where he laboured diligently to serve the Lord and the people of that important city of the Midlands for twenty-three years. In between he was a chaplain in the First World War, where he won the M.C. When he was 47 years of age he married Miss Marguerite Hartley, a former member of his staff but then teaching at the Marsden Diocesan School in New Zealand. She has laboured with him in the work and

been to him and the people of Birmingham a valuable helper.

His relationships with ministers of other churches was always most co-operative and cordial. So much so that a Bishop when told he was to speak with Dr. Scott Lidgett of the Methodist Church for another clergyman, answered jocularly "that he was glad that so good a churchman as Dr. Lidgett was to speak but he very much regretted that Nonconforming Guy Rogers was included in the gathering!"

With all my heart I commend to the ministers of our church the comment made by Canon Rogers in the Preface: "But to try to be a good pastor and friend to the individual seemed to me the true glory of the ministry . . . . To mean something to a person, as a friend, a confidant, a spiritual adviser is a very rewarding part of the ministry."

Colonel Anthony Van Egmond; From Napoleon and Waterloo to Mackenzie and Rebellion

By G. H. Needler. (Toronto: Burns and MacEachern.) $2.50.

Reviewed by C. E. Silcox.

These few brief pages by the Professor Emeritus of German at the University of Toronto have whetted our desire to know more about Colonel Van Egmond. This Dutch gentleman was descended from a Count in the sixteenth century whose execution, presumably for heresy, by the Duke of Alva on orders of King Philip II of Spain, touched off the Dutch struggle for liberation from Spanish authority. Beethoven immortalized the Count in his Overture to Egmond as did Goethe in a notable drama. His descendant, born in 1771, was a member of the Dutch contingent which fought against Napoleon at Quatre Bras and Waterloo, and in the Battle of Waterloo he was severely wounded.

He migrated to Pennsylvania in 1819 and came to Canada in 1827, settling in Waterloo County. Here he was associated with John Galt, who was in charge of the Canada Land Co. from 1826 to 1829. Galt's disagreement with the directors of the company led to his replacement with a less gifted man. Van Egmond was most unhappy about the change. He had given great support to Galt and was among the very first to clear his own holdings. The author calls him "the Father of the Huron Tract." When Galt was removed, Van Egmond developed great hostility to his successor and wrote an article entitled "The Curse of the Canada Company" in William Lyon Mackenzie's paper in 1836.

The fact that he had had military training led Mackenzie to acquaint him with the plans for the proposed rebellion and to ask him to lead the rabble gathered at Montgomery's Tavern in December, 1837. Just what his role was on that occasion is not altogether clear. At least he was there and was taken prisoner by the loyal troops. He died shortly after in a Toronto jail before the final verdict on his case had been made.

The book is also important because it makes clear that these early settlers in Ontario were by no means all ne'er-do-wells of Europe. Then, as today, men came to these shores and did pioneer work though their families bore proud names abroad. Only a few months ago, this reviewer came ascross the descendant and proper heir to the title of the Russian Field Marshal who broke Napoleon during his invasion of Russia in 1812. He was living quietly and humbly in a little town in northern Ontario.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Exactly in what circumstances and when do the words "in view of vacancy" apply?

A. "In view of a vacancy" means that action has been taken either by the minister or by the pastoral charge looking for a change in pastoral relationship by means of an application in writing through Presbytery to the Settlement Committee and by Presbytery's acceptance of the same.

Q. We understand that the 1940 General Council stated that a minister is not a member of the congregation where he serves but is a member of and subject to the discipline of Presbytery. Is a retired minister a member of the congregation where he resides? How does he become a member of the congregation? Is his name added to the roll?

A. The principle involved is that a minister is not subject to the discipline of the session of his church, but is responsible to his Presbytery. However, a retired minister or one not engaged in pastoral work may apply to the session of a local church and be admitted into membership. He is still subject to his Presbytery. See Section 3: C of *The Manual.*

Q. How do we reconcile the creation of man in the first Chapter of Genesis with the creation of Adam and Eve in the second? Are they a distinct species?

A. No, a careful reading of these chapters shows that several different accounts of the creation story are woven together. A superficial reading may create confusion; careful and reverent study will prove enlightening.

Q. What proportion of the Hungarian refugees coming to Canada belong to the Reformed or Lutheran Churches?

A. We understand about 15 per cent.

Q. Are our United Church Immigration workers meeting them and presenting them with Hungarian Testaments?

A. Yes.

Q. Is it proper procedure for a minister to arrange supply and be absent from his pulpit without first obtaining approval from the session?

A. Approval normally should be sought. There are many abnormal circumstances, however.

Q. Is there a difference between baptism and christening or is the latter a Roman accretion?

A. In common parlance there seems to be no difference. However, we think of baptism as the Sacrament, and christening as the bestowal of the Christian name in the baptism. A baby being baptized is both baptized and christened. An adult is just baptized. However, "Christening" has had a traditional and ancient meaning of "being initiated by baptism into the visible Church." It also has the simple meaning of "naming," e.g., when a ship is christened.

Q. I am a member of the United Church and have been asked to act as a god-parent. I note that god-parents are not named as such in the United Church. Is it all right for me to act in this way?

A. Yes.

Q. Our session discourages the presence of god-parents at baptismal services in our church but we feel it is helpful to have someone make vows with us and promise to help us bring our children up in the faith. Are we right?

A. If they are questioning it as a social custom, we can understand. It is quite right to emphasize the importance of parents assuming responsibility for the Christian nurture of their own children. But it is also quite in order for parents to wish to have good friends join them; and a privilege to be asked to help.

Q. What is a Pentecostal?

A. According to H. H. Barber, in the Pentecostal publication, *Testimony,* there are ten million scattered over the earth in many organizations using many methods of worship, sounding different theological emphases. "A Pentecostal Christian is an evangelical believer in Christ who believes that what the disciples received on the Day of Pentecost is for us today."

Mr. Claude Jodoin, President Canadian Congress of Labor, will be the special speaker at the dinner held during the sessions of the Board of Evangelism and Social Service, February 25th.

Photo Rapid Grip and Batten

The Department of Evangelism and Social Service is bringing several outstanding speakers to adress the Annual Meeting. In addition to **Mr. Claude Jodoin, Dr. Ernest P. Weeks,** Ottawa, will talk on "Some Aspects of Canadian Economic Life," **Dr. Charles A. Roberts** on the "Provincial - Federal Hospitalization Plan" and **Dr. Frederick Nolde,** Director Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council, New York, his theme "The Churches and International Affairs."

Mrs. C. C. Washington is still in Wingham Hospital recovering from injuries received in a two-car collision Dec. 26th. Her husband, the late Rev. C. C. Washington, died Jan. 4th as a result of the accident.

Rev. Wilbur Howard, Associate Secretary, Sunday School Publications, **Rev. W. N. Blackmore,** Boys' Work Secretary, and **Rev. D. I. Forsyth, D.D.,** Secretary of the Board of Christian Education, attended meetings of the Tuxis Revision Committee which is revising the programme for the older teen-age boys in the Church.

During February, **Rev. D. I. Forsyth** as Vice-Chairman of the General Commission on Christian Education, and **Rev. Frank P. Fidler** as Chairman of the Joint Committee on Family Life of the Division of Christian Education of the National Council of Churches in the U.S.A., will be attending some of the annual meetings.

Miss Violet Langland, lately returned to Japan and working hard on language study, tells of a "field trip" to four institutions. First she went to the "Deaf-Oral" school founded by a missionary couple whose own daughter was deaf, and saw the kindergarten age children lip reading the teacher's instruction and taking part in finger-play. Older students are given vocational training, an aid towards independence. . . She visited Dr. Kagawa, who talked about the rural co-operatives and of "honest" pawn shops, and how to promote world peace —by being Christian and "loving people." The Union Theological Seminary, which has 200 students, 25 of whom are women, was the third call, and the last the Hino Training Centre for students who take theological subjects and become "licensed preachers" but learn improved agricultural methods also and spend half their time doing actual farm work.

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Mission to the Nation

Seen prior to the Mass Meeting in the Capitol Theatre, Halifax, Sunday, Jan. 13, 1957, Rev. W. E. Aitken, Secretary Halifax Presbytery; Dr. C. S. Duthie, Edinburgh, Scotland, brought out under the N.E.M. for a five weeks' tour of Canada; Rev. D. M. Sinclair, Chairman Halifax Presbytery; Dr. A. E. Kerr, President Dalhousie University; Rev. W. H. MacLean, Chairman Halifax Presbytery Committee on Mission to the Nation.

Photo Slauenwhite—Courtesy Halifax "Chronicle-Herald"

Dr. Duthie in Maritimes

By W. E. AITKEN

DR. CHARLES S. DUTHIE of Edinburgh has come and gone and he won a place in our hearts with his simplicity and sincerity. We probably worked him over-hard in the Halifax-Dartmouth area but he did all that was asked of him and he did it well.

He was supposed to speak at the closing meeting of the Week of Prayer services in Halifax on Friday evening but his boat was late in sailing and the passengers did not leave the ship till Saturday morning.

Saturday and Tuesday he spoke to the students at Dalhousie University. Monday morning he addressed the Halifax and District Ministerial Association at its regular monthly meeting in the Y.M.C.A. At noon he spoke to the Kiwanis at their luncheon and at supper that evening to the ministers of the United Church and students from Pine Hill Divinity Hall.

On Sunday morning he had the privilege of attending St. Matthew's Church as a worshipper in company with the Very Rev. C. M. Nicholson of Pine Hill Divinity Hall. He spoke at meetings in the afternoon and evening. In the afternoon the congregation consisted of worshippers from all the United Churches in Dartmouth and suburbs. The service was held in St. James Church and was well attended. It was presided over by the minister of the Church, the Rev. W. Grant MacDonald, assisted by Dr. W. R. Seeley and the Secretary of Presbytery, the Rev. W. E. Aitken. In the evening the meeting was held in the Capitol Theatre in Halifax with a congregation of two thousand present. It was an inspiring meeting with a filled theatre and a choir of one hundred and eighty on the platform. The Rev. D. M. Sinclair, Chairman of Presbytery, presided. He was assisted by the Rev. Ward H. MacLean, and the Rev. W. E. Aitken, the Chairman and Secretary of the National Evangelistic Committee of the Presbytery. The Rev. A. E. Kerr, D.D., the President of Dalhousie University, introduced Dr. Duthie and paid glowing tribute to the Congregational Church, of which Dr. Duthie is an honoured member.

Dr. Duthie's messages were simple and direct. Each word seemed to be clothed in sincerity. He was a man on a mission and with a message and he held his hearers from the first to the last. We are glad he came. We have been benefitted by his spoken word. From here he went to Moncton. From Moncton he goes West, speaking on behalf of the Mission to the Nation.

BRYAN GREEN

(*Continued from page* 11)

which each member of the audience was asked "to do business directly with God." Those who desired further help were encouraged to visit "the seekers' room." Here about 90 persons representing all communions and all varieties of theology were present to help if requested. The fellowship among these personal workers grew very real and vital as the Mission progressed. 975 cards were signed and sent on immediately to the pastors of the churches concerned.

It's hard to move a great city like Montreal, but it is universally agreed that the church life of the city was greatly stimulated and challenged by the spiritual experience of sharing in the Mission.

A. B. Lovelace.

BILL BERRY

(*Continued from page* 10)

Bermuda where the United Church Presbytery has asked him to conduct a Mission.

His wife, the same girl whom he met in the London chapel, stays put in their East Toronto bungalow, with the four children, 19, 17, 15, and 11. The two girls teach Sunday School. "My teen-agers keep me in order," father boasts with more pride than is becoming in a missioner. He admits with a grin that his wife looks after the family finances and gives him an allowance.

He seems to thrive on the hectic life. He likes a long train trip for it gives him a chance to read and do some quiet work. At home he likes to relax with carpenter's tools. He and his son John, 15, built their family cottage at Georgian Bay. "He's a very thoughtful father," the children say. "He just made a set of storm windows

so we would be warm while he is in Bermuda."

He prophesies that the Mission will go or fail in 1957. Plans are under way to enlist other Boards of the Church for this year. Christian Education will push "Family Life Missions." The Board of Men is interested in helping with the vigorous lay movement. The International Affairs Committee is promising to stimulate interest in the Christian witness on the National and Civic fronts.

Whether it gets caught up as the great Nation-changing mission of which he dreams or not, Bill Berry has already seen evidence that what happened to him is happening to others whose lives are being changed by the Mission. That makes him feel more enthusiastic than ever. ●

NEW LOOK

(*Continued from page* 17)

Christianity has made of America. Believe in Christ and China will be a great nation, too." Even to a young missionary that seemed like blasphemy. It would fall on deaf ears anywhere in the missionary world today.

The paternalism of a generation ago where the missionary decided everything became partnership for a decade and is gradually reaching a stage where the missionary works entirely under the direction of the indigenous Church. Somewhere in the constitution of every Missionary Society is a statement that the objective is the creation of a self-governing, self-supporting and self-propagating Church. All missionaries except a few die-hards realize that this stage has been reached, but the thinking of the sending Churches lags far behind.

Denominationalism is dead or dying everywhere that we have missionaries. That's part of the New Look. There isn't a member of the United Church outside of Canada and Bermuda.

In a world which seems determined to fly into fragments, the Christian Church in the so-called sending countries also seems hopelessly divided. But in Asia and Africa the denominations are coming together. Within those nations where tensions of race or language are growing, the Christian Church is providing a new community or fellowship that transcends all barriers. The Christian Church speaks all languages and writes all dialects. That doesn't mean that there will never be divisions in the new United Churches growing across the seas. If they come they will be based on indigenous differences and not on importations from the West.

LAURENTIAN VALLEY

(*Continued from page* 15)

find their way to the church. Church attendance is swollen, too, by the return of many former residents now living in the cities.

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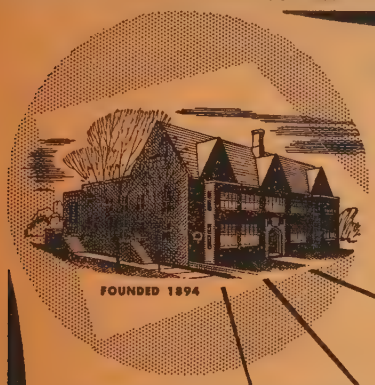

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cities in increasing numbers in recent years. Namur has only the sawmill, a butter factory and lumbering to provide employment. Many families, whose land is too poor to farm, average less than $1,500 annual income from wood-cutting. Cost of living is lower than in the cities, but it's still tough going and many have moved to greener fields.

But Namurites are confident they have a bright economic future. New highways are being built and picturesque covered bridges replaced by more sturdy structures. It's easier to get to this year-round playground, and more tourists are discovering it each year. Skiing, skating, hunting, fishing and swimming, augmented by lumbering and mining, are going to bring dollars into the Laurentian communities.

Even now, judging by material evidence, Namur has a higher standard of living than many small Quebec villages. More houses are topped by TV aerials than in the neighbouring villages, and there aren't as many in need of a coat of paint. A piano in a home is still somewhat of a luxury, but there seems to be more of them in Namur than in St. Emile. And it is partly because the Protestant Church does not make the demands on its people that the Roman Catholic Church does. In the past some converts were even told it wasn't necessary to give to the church. What was meant was that no demands for money would be made by the minister, but it was misinterpreted by the new Protestants. Five years ago the congregation gave only $1,951 for all purposes, $850 of it toward their minister's salary. Last year they boosted their givings to $3,545, including $1,680 for Mr. Fines' salary.

While some of the poorer families find it difficult financially to support the church to any great extent and still adequately feed and clothe a large brood of small children, they have plenty of time to give their church. A couple of summers ago the men cleaned up the neglected cemetery and restored damaged stones. Last summer they re-shingled the church roof after it was damaged by lightning, put in new steps, and started work on a basement auditorium. There is no shortage of help with woodworking and sewing classes for the children.

The minister seldom travels alone when he goes to Lac des Plages, Duhamel, Lac Napolean, Brookdale-Gramont or Rouge Vallee to conduct services. Some of them he visits monthly; others every two weeks. Most of this extension work has developed in the last two or three years at the invitation of people in the communities who wanted a French Protestant church in their midst. The people in one of Mr. Fines' once-a-month centres, Lac Napolean, 70 miles from Namur, have just finished building themselves a 20 by 30 foot frame church.

Back home in Namur, the young people give Mr. Fines more concern than anything

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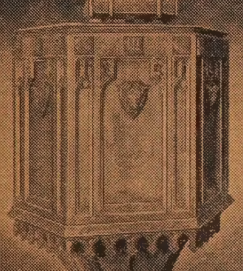

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ST. THOMAS, ONTARIO, CANADA

else. The cities, with better paying jobs and a more glamorous life, are taking the young people out of the community. That means a constant rebuilding of the Y.P. work. And there are only two or three Protestant girls to about 20 boys in the 16 to 30 age group. A matrimonially-minded fellow must go to the city to find himself a Protestant wife or marry a Roman Catholic girl from a neighbouring village. What Namur needs more than anything else perhaps is an immigrant programme for marriageable, Protestant, French-speaking young ladies. ●

SOUTH AFRICA

(*Continued from page 12*)

hastened by industry with the consent of the Government, which does not want a stable and resident working class in the white "areas" of the cities.

The Churches in South Africa

Churches can be roughly divided into three groups. The Dutch Reformed Churches which speak Afrikaans, the churches for English speaking whites and the missionary churches for the non-Europeans. Language and culture separate them. In many respects they are divided by politics. The Dutch Reformed Church favours the Government, the English speaking churches oppose it. But even if most of the English speaking people are in the opposition, at heart, they too want white supremacy. Among the Dutch Reformed leaders there are some very able and vocal opponents of apertheid. Dr. B. B. Keet has recently written a book, *Whither South Africa,* clearly demonstrating that there is no Biblical basis of apertheid. It has already sold two editions.

Gleams of Hope

My last day in the Union was spent at Wilgespruit, a little community outside of Johannesburg, in a lovely and quiet valley. There, a few men of vision and good will, belonging to various churches, have launched a little community, where Christians of all races and religious affiliations gather for retreats, studies, etc. A few buildings exist so far, a farm has been launched to help the financing of the project. But the heart of Wilgespruit is its simple chapel, through whose windows one can see the rolling hills of Africa, and discern the great industrial metropolis, where so much hatred and bitterness is ceaselessly generated. In this place of worship men and women, of various ages and races, meet as brothers in Christ. Were not the disciples only a handful in the Upper Room, yet did they not "turn the world upside down"? If I have witnessed terrible tensions, deep resentment, growing hatred, I left South Africa convinced that the day will come when its full name, The Union of South Africa, will become a reality in Christ. It is a land and people I've learned to love.

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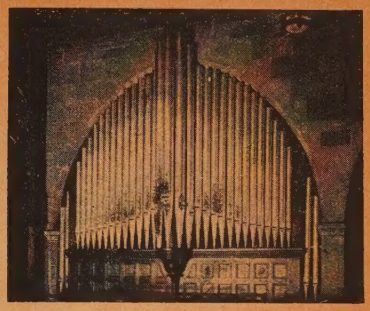

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Deaths

Mrs. E. S. Morrison, widow of Rev. Edmund S. Morrison, died at the home of her daughter, in Lachute, Que., December 16th, 1956, in her 89th year. She is survived by her daughter, Esther (Mrs. Cecil Leishman) and one grandson.

The Rev. C. C. Washington died at Wingham, January 4th. He served at Baltimore; Courtice; Roseneath; Fenelon Falls; Fairlawn, Toronto; Central, Sault Ste. Marie; Wesley, London; Auburn. After retirement he continued serving Ashfield at request of Huron Presbytery. Is survived by Mrs. Washington and daughters, Mrs. A. G. Eagle, Clinton, and Mrs. R. D. Thomas, Don Mills, Toronto.

The Rev. John A. Dilts, B.A., of Rockwood, Ont., died suddenly Jan. 6. He served at Tapleytown, Rockwood, Port Rowan, Fonthill, Waterford, Belleville, and Hamilton, and a second term at Rockwood. He is survived by his wife, the former Eva McGanity, also two sons and a daughter, his mother and one sister.

Mr. F. E. Courtice, Collingwood, Ontario, born Port Perry 1876, died January 4, 1957—member Trinity Church over fifty years; Elder, Church School Missionary Superintendent, leader of young people. Chief Engineer of Collingwood Shipyards, designing many Great Lake Steamers. Survived by his wife, Emma Courtice. They entertained scores of missionaries.

Births

CONNOR—To Mr. and Mrs. Allan Connor — a son, Steven — in Indore Christian Hospital, India, December 16th, 1956.

Elgin Presbytery using the slogan "Calling Elgin to Christ" has embarked on a three month Mission to the Nation programme. They will use all mediums of advertising — newspaper, radio, etc., and will hold area conferences, schools of Evangelism, a mass survey of the county through a Visitation Evangelism campaign. Through these and through Witness to Industry, Agriculture, Education and Social Life, it is hoped every home will be reached and challenged to consider the claims of Christ.

Rev. Martin Jenkinson, King, Ont., newly-elected Chairman of York Presbytery, is shown (left) with Rev. Noble Hatton, Chairman, Toronto East Presbytery, and Rev. G. E. Ashton, Chairman, Toronto Centre Presbytery.

Observer photo

York Presbytery Formed

REV. MARTIN JENKINSON, King, Ont., was elected Chairman of the new York Presbytery. Constituted on January 8th it is composed of twenty-seven charges and fifty-six congregations from the northern sections of the Toronto Centre and Toronto East Presbyteries. Dr. Ernest E. Long, Secretary of General Council, who represented the Moderator and delivered the Communion address, stated that while there have been amalgamations and boundary changes, this is the first new Presbytery to be constituted since Union. Greetings were brought by Dr. Long, by the President of Toronto Conference, Rev. A. Dawson Matheson, D.D., the Chairmen of the two contributing Presbyteries, by the Moderator of the Presbyterian Presbytery of East Toronto, Rev. John Forbes, Agincourt, and by the Suffragan Bishop of Toronto, Rt. Rev. G. B. Snell. A gavel was presented to the new Presbytery by the Presbytery of Toronto East. Rev. George Thomas, Markham, Ontario, was elected Secretary, and Rev. Gordon Winch, Oak Ridges, Treasurer.

Pastoral Charges Vacant

Stanstead South, Quebec (August 31st, 1957)
Knob Lake, Quebec (June 30th, 1957)
Orono, Ontario (June 30th, 1957)
Rockwood, Ontario
Townsend, Ontario (June 30th, 1957)
Richlea-Plato Charge, Sask.
Wilson Heights, Toronto, Ont.
Sutton West, Ontario (June 30th, 1957)
St. Paul United Church, Montreal, Quebec

Rev. J. B. Corston, D.D., Professor of New Testament Literature at Pine Hill Divinity Hall, gave a series of ten lectures early in the new year on: "The Bible; Its Making and Meaning."

Despite high winds and heavy rain the **1st Newfoundland Young People's Conference** held in Gower St. Church, St. John's, was an outstanding event. 78 delegates discussed the theme "Ye Shall Be My Witnesses," shared the regular Sunday morning service and the meeting after the evening service, which held high moments for all.

Dates to Remember

BOARD MEETINGS

Evangelism and Social Service—Feb. 26-March 1
Finance—March 12-14
Men—March 21-23
Christian Education—March 26-28
Home Missions—March 29-April 8
Overseas Missions—April 9-12
Information and Stewardship—April 23-25
Publication—April 25, 26
Colleges and Secondary Schools—April 30-May 2
Woman's Association—May 13-17
Woman's Missionary Society—May 28-June 4
Executive General Council—May 7, 8
Transfer Committee—May 9

CONFERENCES

British Columbia—May 23-27
Alberta—May 27-June 1
Saskatchewan—May 29-June 3
Manitoba—June 3-7
London—June 4-7
Hamilton—May 30-June 3
Toronto—May 30-June 3
Montreal and Ottawa—June 3-7
Maritimes—June 11-16

12th Annual Conference United Church Women, McMaster University, Hamilton, June 11, 12 and 13.

Women's World Day of Prayer, March 8, 1957.

Fourth Biennial Conference Atlantic region, Canadian Association for Adult Education, Mount Allison University, Sackville, N.B., June 19, 20 and 21. "Building the Atlantic Provinces through Communities" is the theme.

Publishing House Notes

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2A. PULPIT VACANCIES

Forrest-Douglas four-point Charge in Brandon Presbytery, requires a minister as of June 30th, 1957. Modern Manse. Apply F. A. Neabel, R.R. 5, Brandon, Man.

AIRDRIE, Alberta, three-point Charge, Calgary Presbytery, vacant June 30, 1957. Write Eric Bosomworth, Airdrie, Alberta.

WILLIAMSBURG two-point Charge now vacant, in seaway valley community. Interested ministers please write Ethan Algire, Williamsburg, Ont.

SPENCERVILLE, Ontario, two-point Charge—February 15th. Interested ministers write Pastoral Relations Committee, Box 98, Spencerville, Ontario.

WANTED—minister for Salt Spring Island United Church beginning July 1st, 1957. Write Miss Olive Mouat, Secretary, Ganges, B.C.

GAGETOWN Pastoral Charge (two-point) Fredericton Presbytery, vacant. Interested ministers write A. B. Dingee, Gagetown, N.B., Recording Steward.

DUNDALK four-point charge, Grey Presbytery, (three Sunday Services) vacant June 30th. Interested ministers write Frank MacIntyre, Secretary Official Board, Dundalk, Ont.

ST. PAUL'S United Church, New Liskeard, Temiskaming Presbytery — vacant. Interested ministers communicate with Chairman, Pastoral Relations Committee, J. L. Taylor, Box 7, New Liskeard, Ont.

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VERDUN United Church requires an assistant minister. Ministers interested please write Chairman, Pastoral Relations Committee, Verdun United Church, Woodlawn Ave., Verdun, Que.

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"CHRIST AND YOU"—by W. Fraser Munro—Lenten Study Booklet 1957—20c. each, 6 for $1.00. Board of Evangelism and Social Service, Wesley Building, Toronto 2 B, Ontario.

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Death Notices

WALLS, MARION ELIZABETH, wife of Rev. V. B. Walls, Blackville, N.B., died suddenly on January 24, 1957.

WELLWOOD, AMY A., wife of Rev. Harold E. Wellwood, died at Richmond Hill, Ont., January 22, 1957.

KERR, ELIZABETH MARGARET, wife of Rev. Malcolm S. Kerr, died in Toronto, January 17, 1957. She is survived also by a daughter Elizabeth, Mrs. G. B. Pearson, a former Girls' Work Secretary of the Ontario Council of Christian Education.

CAMPBELL, REV. W. ARGYLE, Wellington, Ontario, died from injuries received in a two-car collision, January 22, 1957. His wife is in critical condition in Trenton hospital. Two sons and a daughter also survive.

LAKER, ELIZABETH, wife of the late Rev. Edward C. Laker, died in Toronto, January 22, 1957.

HANLEY, LAURA, wife of the late Rev. R. A. Hanley, died recently in Winnipeg, Man.

FACEY, ANNIE REBECCA, wife of Rev. R. A. Facey of Ingersoll, Ontario, died on Tuesday, January 29th, 1957.

Summer Exchange

Rev. Wade P. Huie, Jr., Ph.D. (Edin.), minister of Vineville Presbyterian Church (700), Macon, Georgia, would like to exchange pulpits and manses with a United Church minister in Nova Scotia or Quebec, preferably the last two weeks in July and the first two in August. Any ministers interested may write to Mr. Huie, 2193 Vineville Avenue, Macon, Georgia.

Copies Wanted

The January 15th issue of THE OBSERVER being exhausted, Rev. L. Pokoly, Hungarian minister at the Church of All Nations, 423 Queen St. West, Toronto 2-B, Ont., would be grateful for any copies of this issue sent to him. He desires to give them to the newly arriving refugee families.

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